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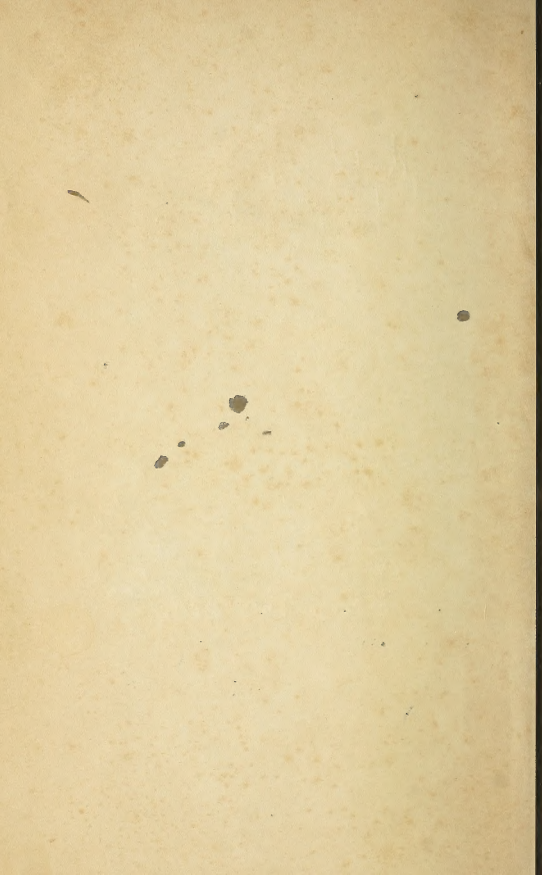
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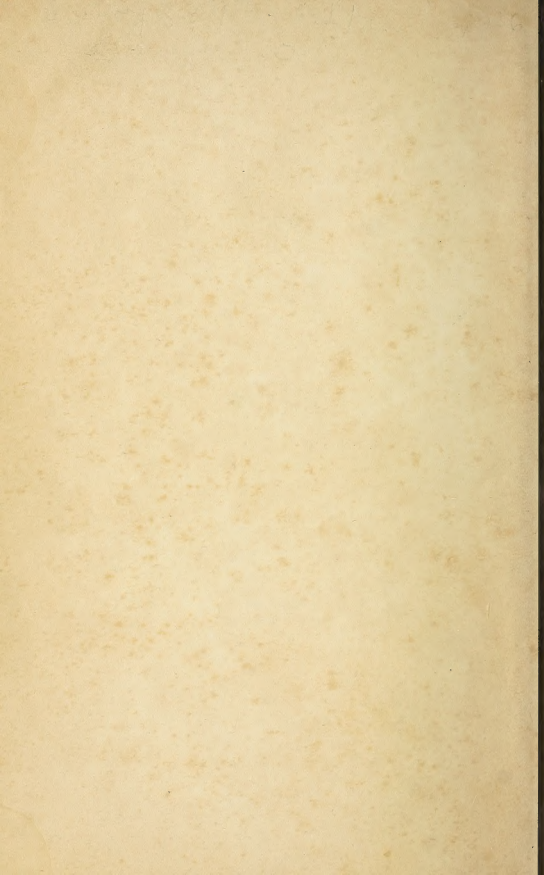
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*Th. J. Packard*

ΞΕΝΟΦΩΝΤΟΣ

*Univ. of Va 1872*

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

XENOPHON'S MEMORABILIA

OF

SOCRATES,

WITH ENGLISH NOTES

BY

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BOWDOIN COLLEGE.

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## PREFACE.

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THE Editor has endeavored to supply what he has for some time deemed a desideratum in our course of liberal study. As affording an introduction to the Greek Philosophy and Morals, no one of the Greek Classics is more valuable to the student than the *Memorabilia* of Xenophon; while at the same time, on account of the matchless simplicity and elegance of its style and the variety and spirit of its matter, no one is more attractive. It will be found particularly useful to students in Theology or to those who expect to become such, exhibiting, as it does, with so much clearness and fidelity, the sentiments and opinions of one whose life and character was a light shining in the midst of darkness, and also bringing under review the philosophy and morals of the most enlightened period of the pagan world.

In his part of the labor the Editor has availed himself without scruple of all the aids which he could command, and has endeavored to meet what he supposes to be the wants of students in general, being guided, particularly in his attempts to exhibit the ideas which prevailed on philosophical subjects in the age of Socrates, somewhat by his recollections of his own difficulties when he himself was a pupil.

As it regards the grammatical notes and comments he has sought to excite the pupil to observe and to inquire for himself, rather than to relieve him from the necessity of labor.

The Editor makes no pretensions in respect to the text. He has made the edition of Xenophon in the *Bibliotheca Classica* published by Weigelius at Leipsic in 1819 under the superintendence of G. H. Schaefer, Prof. of Philosophy in the

University of Leipsic, the basis of the present, comparing it diligently with the editions of Weiske, of Schneider published at Leipsic in 1829 under the editorial care of Bornemann, and the still more recent one of Dindorf, and admitting such alterations in the text of Schaefer as commended themselves to his judgment. Two or three passages not suitable to be read in college or school classes have been omitted. Living at a distance from the place of publication, he could not superintend in person the printing, but he has reposed great confidence in a press which has gained for itself a high reputation for taste and accuracy.

*Bowd. College, Sept. 1839.*

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Having been called upon sooner than was anticipated to prepare for a new edition, the Editor has not done so much in this way as he intended. The errors of the former edition have been corrected so far as they have been detected ; and it is hoped, that few remain to mar the text or perplex the reader.

In this revision, the edition published by Tauchnitz in 1828 under the care of Weise, has been compared.

*Bowd. College, Oct. 1840.*



ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

CAP. I.

Crimini primo Socrati publice objecto respondetur, ita, ut Socratem neque contemptorem patriorum Deorum neque novorum auctorem fuisse, doceatur.

Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιος εἶη θανάτου τῇ πόλει· ἡ μὲν γὰρ γραφὴ καὶ αὐτοῦ τοιαῦδε υἱς ἦν· ΑΙΙΚΕΙ ΣΩΚΡΑΤΗΣ, ΟΤΣ ΜΕΝ Η ΠΟΛΙΣ ΝΟΜΙΖΕΙ ΘΕΟΥΣ, ΟΤ ΝΟΜΙΖΩΝ, ΕΤΕΡΑ ΔΕ ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ ΕΙΣΦΕΡΩΝ· ΑΙΙΚΕΙ ΔΕ ΚΑΙ ΤΟΤΣ ΝΙΟΤΣ ΔΙΑΦΘΕΙΡΩΝ.

(2) *Πρωτον μὲν οὖν, ὥς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεοὺς, ποίῳ ποτὲ ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ φανερὸς ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν· καὶ μαντικῇ χρῶμενος οὐκ ἀφανὴς ἦν· διειεθρύνλλητο γὰρ, ὥς φαίη Σωκράτης, τὸ δαιμόνιον ἐαυτῷ σημαίνειν· ὅθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαιμόνια εἰσφέρειν.* (3) Ὁ δὲ οὐδὲν καιρότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νο-

μίζοντες οἰωνοῖς τε χρῶνται καὶ φήμας καὶ συμβό-  
 λους καὶ θυσίαις· οὗτοί τε γὰρ ὑπολαμβάνουσιν,  
 οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντιῶντας εἰδέναι τὰ  
 συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς  
 διὰ τούτων αὐτὰ σημαίνειν, καὶ κεῖνος οὕτως ἐνόμι-  
 ζεν. (4) Ἄλλ' οἱ μὲν πλείστοί φασιν ὑπὸ τε τῶν  
 ὀρνίθων καὶ τῶν ἀπαντιῶντων ἀποτρέπεσθαι τε καὶ  
 προτρέπεσθαι· Σωκράτης δὲ ὥσπερ ἐγίνωσκεν, οὕ-  
 τως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν· καὶ  
 πολλοῖς τῶν ξυνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ  
 δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ  
 τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πει-  
 θομένοις μετέμελε. (5) Καίτοι τίς οὐκ ἂν ὁμολο-  
 γήσειεν, αὐτὸν βούλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλα-  
 ζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν ἀμφό-  
 τερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα  
 κἄτα ψευδόμενος ἐφαίνετο· δηλὸν οὖν, ὅτι οὐκ ἂν  
 προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν· ταῦτα δὲ  
 τίς ἂν ἄλλῳ πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς,  
 πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; (6) Ἀλλὰ μὴν ἐποίει  
 καὶ τὰδε πρὸς τοὺς ἐπιτηδείους· τὰ μὲν γὰρ ἀναγ-  
 καῖα συνεβούλευε καὶ πράττειν, ὡς ἐνόμιζεν ἄριστ'  
 ἂν πραχθῆναι· περὶ δὲ τῶν ἀδήλων ὅπως ἀποβή-  
 σοιτο, μαντευομένους ἔπεμπεν, εἰ ποιητέα· (7) καὶ  
 τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν  
 μαντικῆς ἔφη προσδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ  
 χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν  
 τοιούτων ἔργων ἐξειαστικὸν ἢ λογιστικὸν ἢ οἰκονομι-

κὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθή-  
 ματα καὶ ἀνθρώπου γνώμη αἰρεῖα ἐνόμιζεν εἶναι· (8)  
 τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς  
 καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώ-  
 ποις· οὔτε γὰρ τῷ καλῶς ἀγρὸν φύτευσαμένῳ δῆλον,  
 ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομη-  
 σαμένῳ δῆλον, ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ  
 δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ  
 δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ  
 καλὴν γῆμαντι, ἢ εὐφραίνηται, δῆλον, εἰ διὰ ταύ-  
 την ἀνιάσεται· οὔτε τῷ δυνατοὺς ἐν τῇ πόλει κηδε-  
 σιὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς  
 πόλεως. (9) Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομέ-  
 νους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης  
 γνώμης, δαιμονῶν ἔφη· δαιμονῶν δὲ καὶ τοὺς μαν-  
 τευομένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μα-  
 θούσι διακρίνειν· οἷον, εἴ τις ἐλερωσιώῃ, πότερον  
 ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζευγὸς λαβεῖν κρεῖττον ἢ  
 μὴ ἐπιστάμενον· ἢ πότερον ἐπιστάμενον κυβερνᾶν  
 ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον· ἢ  
 ἃ ἔξεστιν ἀριθμῆσαντας ἢ μετρήσαντας ἢ στήσαντας  
 εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυθανό-  
 μένους ἀθέμιστα ποιεῖν ἡγεῖτο· ἔφη δὲ δεῖν, ἃ μὲν  
 μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μανθάνειν· ἃ δὲ  
 μὴ δῆλα τοῖς ἀνθρώποις ἐστὶ, πειρᾶσθαι διὰ μαν-  
 τικῆς παρὰ τῶν θεῶν πυθάνεσθαι· τοὺς θεοὺς  
 γὰρ, οἷς ἂν ὥσων ἴλεω, σημαίνειν.

(10) Ἀλλὰ μὴν ἐκεῖνός γε αἰεὶ μὲν ἦν ἐν τῇ φανερωῇ · πρῶτ' τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει, καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσεσθαι · καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. (11) Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττιαντος εἶδεν, οὔτε λέγοντος ἤκουσεν · οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ πλείστοι, διελέγετο σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίνεται τῶν οὐρανίων · ἀλλὰ καὶ τοὺς φρονιζοντίας τὰ τοιαῦτα μωραίνοντίας ἀπεδείκνυε. (12) Καὶ πρῶτον μὲν αὐτῶν ἐσκόλει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπεια εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φρονιζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντιες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ πρόσῃκοντα πράττειν. (13) Ἐθαύμαζε δέ, εἰ μὴ φανερὸν αὐτοῖς ἔστιν, ὅτι ταῦτα οὐ δυνατὸν ἔστιν ἀνθρώποις εὗρεῖν · ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῇ περὶ τούτων λέγειν οὐ ταῦτ' ἀδοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι πρὸς ἀλλήλους. (14) Τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερά φοβεῖσθαι · καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδ' ἐπιτηρέον εἰς ἀνθρώπους εἶναι δοκεῖν · καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμόν οὔτε ἄλλο τῶν θείων οὐδὲν

τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόνια καὶ  
 θηρία σέβεσθαι. Τῶν τε περὶ τῆς τῶν πάντων φύ-  
 σεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν  
 εἶναι, τοῖς δὲ ἅπαιρα τὸ πλῆθος· καὶ τοῖς μὲν αἰεὶ  
 κινεῖσθαι πάντα, τοῖς δὲ οὐδέν ἄν ποτε κινήσῃναι·  
 καὶ τοῖς μὲν πάντα γίνεσθαι τε καὶ ἀπόλλυσθαι,  
 τοῖς δὲ οὐτ' ἄν γενέσθαι ποιεῖ οὐδέν, οὔτε ἀπολεῖ-  
 σθαι. (15) Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε·  
 ἄρ', ὥσπερ οἱ τάνθρωπεια μανθάνοντες ἡγοῦνται  
 τοῦθ', ὅ τι ἄν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων  
 ὅτῳ ἄν βούλωνται, ποιήσων, οὕτω καὶ οἱ τὰ θεῖα  
 ζητοῦντες νομίζουσιν, ἐλπειδὴν γινῶσιν αἷς ἀνάγκαις  
 ἕκαστα γίνεσθαι, ποιήσων, ὅταν βούλωνται, καὶ ἀνέ-  
 μους καὶ ὕδατα καὶ ὄρας καὶ ὅτου ἄν ἄλλου δέ-  
 ωνται τῶν τοιούτων; ἢ τοιοῦτο μὲν οὐδέν οὐδ' ἐλπί-  
 ζουσιν, ἀρκεῖ δ' αὐτοῖς γινῶναι μόνον, ἢ τῶν τοιού-  
 των ἕκαστα γίνεσθαι. (16) Περὶ μὲν οὖν τῶν  
 ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτὸς δὲ  
 περὶ τῶν ἀνθρωπείων αἰεὶ διελέγειτο σκοπῶν, τί εὐ-  
 σεβές, τί ἀσεβές· τί καλὸν, τί αἰσχρόν· τί δίκαιον,  
 τί ἀδίκον· τί σωφροσύνη, τί μανία· τί ἀνδρία, τί  
 δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων,  
 τί ἀρχικὸς ἀνθρώπων· καὶ περὶ τῶν ἄλλων, ἃ τοὺς  
 μὲν εἰδότας ἡγεῖτο καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς  
 δὲ ἀγνοοῦντας ἀνδραποδώδεις ἄν δικαίως κεκληῖσθαι.

(17) Ὅσα μὲν οὖν μὴ φανεροὺς ἦν ὅπως ἐγίγνω-  
 σκεν, οὐδέν θαυμασιόν, ὑπὲρ τούτων περὶ αὐτοῦ

παραγνῶναι τοὺς δικαστὰς · ὅσα δὲ πάντες ᾗδεσαν, 60 θαυμασιὸν, εἰ μὴ τοῦτων ἐνεθυμήθησαν. (18) Βουλευσας γάρ ποτε, καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας, ἐν ᾧ ἦν καὶ τὸς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα σιζατηγούς μίαν ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτεῖναι πάντας, οὐκ ἠθέλησεν ἐπισηφίσειν, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων · ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, καὶ φυλάξασθαι τοὺς ἀπειλούοντας. (19) Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσιν · οὔτοι μὲν γὰρ οἴονται, τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι · Σωκράτης δ' ἡγεῖτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πράττομενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι, καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

(20) Θαυμάζω οὖν, ὅπως ποτὲ ἐλείσθησαν Ἀθηναῖοι, Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν ποτε οὔτ' εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷός τις ἂν καὶ λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.



## CAP. II.

Crimini alteri occurritur et demonstratur, Socratem juventutem et discipulos non corrupisse.

Θαυμασιὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναι ἡ-  
 ρας, ὡς Σωκράτης τοὺς νέους διέθθειρεν, ὅς πρὸς  
 τοῖς εἰρημένοις πρῶτον μὲν ἀφροδισίων καὶ γαστροῶς  
 πάντων ἀνθρώπων ἐγκρατέστατος ἦν· εἴτα πρὸς  
 χειμῶνα καὶ θέρος καὶ πάντας πόρους καρτερικώτα-  
 τος· εἴτε δὲ πρὸς τὸ μειρίων δεῖσθαι πεπαιδευμένος  
 οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ῥαδίως  
 ἔχειν ἀρκούντα. (2) Ὡς οὖν, αὐτὸς ὢν τοιοῦτος,  
 ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρανόμους ἢ λίγρους ἢ  
 ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς  
 ἐποίησεν; ἀλλ' ἔπιαυσε μὲν τούτων πολλοὺς, ἀρετῆς  
 ποιήσας ἐλιθυμεῖν, καὶ ἐλπίδας παρασχὼν, ἂν ἐαυ-  
 τῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς ἔσεσθαι.  
 (3) Καίτοι γε οὐδὲ πῶποτε ὑπέσχετο διδάσκαλος  
 εἶναι τούτου· ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὢν,  
 ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἐαυτῷ, μιμου-  
 μένους ἐκεῖνον τοιούσδε γενήσεσθαι. (4) Ἀλλὰ  
 μὴν καὶ τοῦ σώματος αὐτοῦ τε οὐκ ἡμέλει, τοὺς τε  
 ἀμελοῦντας οὐκ ἐπὶήγει· τὸ μὲν οὖν ὑπερεσθίονια  
 ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δέ, ὅσα γ' ἡδέως ἡ ψυ-  
 χὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε· ταύ-  
 την γὰρ τὴν ἕξιν ὑγιεινὴν τε ἱκανῶς εἶναι, καὶ τὴν  
 τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. (5) Ἀλλ'  
 οὐ μὴν θρυπτικός γε οὐδὲ ἀλαζονικός ἦν, οὔτ' ἀμ-

πεχόνῃ οὐτ' ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ. οὐ μὴν οὐδ' ἐρασιχρημάτους γε τοὺς συνόντας ἐποίει· τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαινε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττειτο χρήματα. (6) Τούτου δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι, διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν. (7) Ἐθαύμαζε δέ, εἴ τις ἀρεινὴν ἐπαγγελλόμενος ἀργύριον πρᾶττειτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν, φίλον ἀγαθὸν κησάμενος, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς καγαθὸς τῷ τὰ μέγιστα εὐεργειήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. (8) Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιοῦτον οὐδέν· ἐπίστευε δὲ τῶν ξυνόντων αὐτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθεῖροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρεινῆς ἐπιμέλεια διαφθορά ἐστιν.

(9) Ἀλλὰ, νῆ Δία, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει τῶν καθεστώτων νόμων τοὺς συνόντας, λέγων ὥς μωρὸν εἶη τοὺς μὲν τῆς πόλεως ἀρχοντίας ἀπὸ κυάμου καθιστάναι, κυβερνήτῃ δὲ μηδένᾳ ἐθέλειν χρῆσθαι κυαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα τοιαῦτα, ἃ πολλῷ ἐλάττιονας βλάβας ἁμαρτιανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἁμαρτιανομένων· τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστώσης πολιτείας,

καὶ ποιεῖν βιαίους. (10) Ἐγὼ δ' οἶμαι τοὺς φρόνησιν ἀσκούοντας, καὶ νομίζοντας ἱκανοὺς εἶναι τὰ συμφέροντα διδάσκειν τοὺς πολλούς, ἥκιστα γίνεσθαι βιαίους, εἰδότες ὅτι τῇ μὲν βίᾳ πρόσθεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν ἀκινδύνως τε καὶ μετὰ φιλίας ταῦτ' ἀγίνεται· οἱ μὲν γὰρ βιασθέντες ὥς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὥς κεχαρισμένοι φιλοῦσιν. Οὐκ οὖν τῶν φρόνησιν ἀσκούων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχυρὸν ἄνευ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. (11) Ἀλλὰ μὴν καὶ συμμάχων, ὁ μὲν βιάζεσθαι τολμῶν θέοιτ' ἂν οὐκ ὀλίγων, ὁ δὲ πείθειν δυνάμενός, οὐδενός· καὶ γὰρ μόνος ἡγοῖτ' ἂν δύνασθαι πείθειν· καὶ φρονεῦειν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναι τινα βούλοιτ' ἂν μᾶλλον, ἢ ζῶντι πειθομένῳ χρῆσθαι;

(12) Ἄλλ', ἔφη γε ὁ κατήγορος, Σωκράτει ὁμιλητὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐπρησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων κλεπτίστατός τε καὶ βιαιώτατος ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος. (13) Ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποίησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν, αὐτοῖν, ὥς ἐγένετο, διηγῆσομαι. (14) Ἐγενέσθην μὲν γὰρ δὴ τὸ ἄνδρες τοῦτω φύσει φιλοτιμοιάτῳ πάντων Ἀθηναίων, βουλομένῳ τε

πάντα δι' ἐαυτῶν πράττεσθαι, καὶ πάντων ὀνομασ-  
τοτάτῳ γενέσθαι· ἤδεσαν δέ, Σωκράτην ἀπ' ἐλα-  
χίστων μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν  
ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ δια-  
λεγομένοις αὐτῷ πᾶσι χρώμενον ἐν τοῖς λόγοις ὅπως  
βούλοιο. (15) Ταῦτα δὲ ὁρῶντε καὶ ὄντε, οἷω  
προεῖρησθον, πότερόν τις αὐτὸ φηὶ τοῦ βίου τοῦ Σω-  
κράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖ-  
νος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαν-  
τε, εἰ ὁμιλησάτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτῳ  
λέγειν τε καὶ πράττειν; (16) Ἐγὼ μὲν γὰρ ἡγοῦ-  
μαι, θεοῦ διδόντος αὐτοῖν ἢ ζῆν ὅλον τὸν βίον,  
ὥσπερ ζῶντα Σωκράτην, ἰώρων, ἢ τεθνάναι, ἐλέσθαι  
ἂν αὐτὸ μᾶλλον τεθνάναι. Αἰήλω δ' ἐγενέσθην ἐξ  
ᾧ ἐπραξάτην· ὥς γὰρ τάχιιστα κρείττονε τῶν συγ-  
γυγνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε  
Σωκράτους ἐπρατιέην τὰ πολιτικά, ὧν περ ἕνεκα  
Σωκράτους ὠρεχθήτην.

(17) Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι χρῆν  
τὸν Σωκράτην μὴ πρότερον τὰ πολιτικά διδάσκειν  
τοὺς συνόντας ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο  
μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ  
αὐτοὺς δεικνύντας τε τοῖς μανθάνουσιν, ἥ περ αὐτοὶ  
ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζον-  
τας. (18) Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς  
ξυνοῦσιν ἐαυτὸν καλὸν καὶ γαθὸν ὄντα, καὶ διαλεγό-  
μενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρω-

λίων. Οἶδα δὲ καὶ κείνῳ σωφρονοῦντε, ἔστε Σω-  
κράτει συνήστην, οὐ φοβουμένῳ, μὴ ζημιοῦντο ἢ  
παύοντο ὑπὸ Σωκράτους, ἀλλ' οὐκ ὀκνέω τότε κρά-  
τιστον εἶναι τοῦτο πράττειν.

(19) Ἴσως οὖν εἴποιεν ἄν πολλοὶ τῶν φασκόντων  
φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο,  
οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν, ὧν μά-  
θης εἰσι, ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο.  
Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινώσκω· ὁρῶ γάρ,  
ὥπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα  
ἀσχοῦντας οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς  
ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσχοῦντας οὐ δυνα-  
μένους· οὕτε γάρ, ἃ δεῖ, πράττειν, οὕτε, ὧν δεῖ,  
ἀπέχεσθαι δύνανται. (20) Αὐτὸ καὶ τοὺς υἱεῖς οἱ  
πατέρες, καὶ ὥς σώφρονες ὅμως, ἀπὸ τῶν πονηρῶν  
ἀνθρώπων εἰργουσιν, ὥς τὴν μὲν τῶν χρηστῶν  
ὁμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πο-  
νηρῶν, κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν  
ὅ τε λέγων,

Ἐσθλοῖν μὲν γὰρ ἀπ' ἐσθλὰ διδάξαι· ἦν δὲ κακοῖσι

Συμμίσγης, ἀπολεῖς καὶ τὸν ἐόντα νόον,

καὶ ὁ λέγων,

Λυτὸρ ἀνὴρ ἀγαθὸς τοιὲ μὲν κακὸς, ἄλλοτε δ' ἐσθλός,

(21) Καγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥπερ  
τῶν ἐν μέτρῳ πεπονημένων ἑλῶν τοὺς μὴ μελειῶν-  
τας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν  
λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. Ὅταν

δὲ τῶν ρουθεικῶν λόγων ἐπιλάθηται τις, ἐπιλέλησται καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπιθυμεῖ· τούτων δὲ ἐπιλαθόμενον οὐδὲν θαυμασιὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. (22) Ὅρῳ δὲ καὶ τοὺς εἰς φιλοποσίαν προαχθέντας, καὶ τοὺς εἰς ἔρωτας ἐγκυλισθέντας, ἥτιον δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι, καὶ τῶν μὴ δεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκ ἔτι δύνανται· καὶ τὰ χρήματα καταταλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. (23) Ἰῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν, αὐτίς, μὴ σωφρονεῖν, καὶ δίκαια δυνάμενα πράττειν, αὐτίς ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη· ἐν τῇ γὰρ αὐτῇ σώματι συμπεφυτευμένα τῇ ψυχῇ αἱ ἡδοναὶ πλείουσαι αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

(24) Καὶ Κριτίας δὲ καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτει συνήστην, ἐδυνάσθην, ἐκείνῳ χρωμένῳ συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντε, Κριτίας μὲν φυγὼν εἰς Θειταλίαν, ἐκεῖ συνῆν ἀνθρώποις ἀνομία μᾶλλον ἢ δικαιοσύνη χρωμένοις· Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δύνανται δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις



ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων  
 διαθρυπιόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ  
 ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγῶνων  
 ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσε-  
 ως, οὕτω καὶ κεῖνος ἡμέλησεν αὐτοῦ. (25) Τοιούτων  
 δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν ἐπὶ γένει,  
 ἐληρμένῳ δ' ἐπὶ πλούτῳ, περυστημένῳ δ' ἐπὶ δυνάμει,  
 διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ  
 πᾶσι τοῖσι διεφθαρμένῳ, καὶ πολὺν χρόνον ἀπὸ  
 Σωκράτους γεγονότι, τί θαυμαστὸν, εἰ ὑπερηφάνῳ  
 ἐγενέσθην; (26) Εἴτα, εἰ μὲν τι ἐπλημμελησάτην,  
 τούτου Σωκράτην ὁ κατήγορος αἰτιᾶται; οἱ δὲ νέω  
 ὄντι αὐτῷ ἡνίκα καὶ ἀγνωμονεσιταίῳ καὶ ἀκρατεσ-  
 ιαίῳ εἰκὸς εἶναι, Σωκράτης παρέσχε σῶφρονε, σὺ-  
 δενὸς ἐλαίνου δοκεῖ τῷ κατηγόρῳ ἄξιως εἶναι;  
 (27) Οὐ μὲν γὰρ ἄλλα οὕτω κρίνεται· τίς μὲν  
 γὰρ αὐλητῆς, τίς δὲ κιθαριστῆς τίς δὲ ἄλλος διδάσ-  
 καλος ἱκανοὺς ποιήσας τοὺς μαθητὰς, εἰς πρὸς ἄλ-  
 λους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει τούτου;  
 τίς δὲ παιτῆρ, εἰς ὃν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ  
 σῶφρονι ἢ, ὑστερον δὲ ἄλλῳ τῷ συγγενόμενος πονη-  
 ρὸς γένηται, τὸν πρόσθεν αἰτιᾶται; ἀλλ' οὐχ ὅσοι  
 ἂν παρὰ τῷ ὑστέρῳ χεῖρων φαίνηται, τοσούτῳ μᾶλ-  
 λον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἱ γε πατέρες αὐ-  
 τοὶ ξυνόντες τοῖς υἱέσι, τῶν παιδῶν πλημμελοῦντων,  
 οὐκ αἰτίαν ἔχουσιν, εἰς αὐτοὶ σῶφρονῶσιν. (28) Οὕ-  
 τω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν  
 αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς

εἶναι· εἰ δὲ αὐτοὺς σωφρονῶν διειτέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτοῦ κακίας αἰτίαν ἔχοι ;

(29) Ἄλλ' εἰ καὶ μηδὲν αὐτοὺς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὁρῶν ἐπὶ γνέει, δικαίως ἂν ἐπειμαῖτο. Κριτίαν μὲν τοίνυν αἰσθανόμενος ἐρῶντα Εὐθυδήμου, καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τὰ φροδίδια τῶν σωμάτων ἀπολαύοντες, ἀπείρελε, φασκων ἀνελεύθερόν τε εἶναι καὶ οὐκ ἔχον ἀνδρὶ καλῷ, ἀγαθῷ, τὸν ἐρῶμενον, ᾧ βούλεται πολλοῦ ἄξιός φαίνεσθαι, προσαιτεῖν, ὥσπερ τοὺς πτωχοὺς, ἰκετεύοντα, καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδεὶς ἀγαθοῦ. (30) Τοῦ δὲ Κριτίου τοῖς τοιοῦτοις οὐχ ὑπακούοντος οὐδὲ ἀποιτρεπομένου, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὅτι οἱ ὑϊκόν τι δοκοῖη πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσκνησθαι, ὥσπερ τὰ ὑῖδια τοῖς λίθοις. (31) Ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, ὥστε καὶ, ὅτε τῶν Τριάκοντα ὧν νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ, καὶ ἐν τοῖς νόμοις ἔγραψε, λόγων τέχνην μὴ διδάσκειν, ἐπερεάζων ἐκείνῳ, καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ, καὶ διαβάλλων πρὸς τοὺς πολλοὺς· οὔτε γὰρ ἔγωγε οὔτε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου φάσκοντος ἀκηκοέναι ἡσθόμην. (32) Ἐδῆλωσε δέ· ἐπεὶ γὰρ οἱ Τριάκοντα πολλοὺς

μέν τῶν πολιτῶν καὶ οὐ τοὺς χειρίσιους ἀλέκεινον,  
 πολλοὺς δὲ προειρέλοντο ἀδικεῖν, εἴπερ οὗ ὁ Σω-  
 κράτης, ὅτι θαυμασιόν οἱ δοκοῖη εἶναι, εἴ τις, γενό-  
 μενος βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάτιους  
 τε καὶ χείρους ποιῶν, μὴ ὁμολογοίη κακὸς βουκόλος  
 εἶναι· εἴη δὲ θαυμασιότερον, εἴ τις, προσιά-  
 της γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας  
 ἐλάτιους καὶ χείρους, μὴ αἰσχύνουτο, μηδ' οἷοιτο  
 κακὸς εἶναι προσιάτης τῆς πόλεως. (33) Ἀπαγ-  
 γελθέντιος δὲ αὐτοῖς τοῦτου, καλέσαντες ὅ τε Κριτίας  
 καὶ ὁ Χαρικλῆς τὸν Σωκράτην, τὸν τε νόμον  
 ἐδεικνύειν αὐτῷ καὶ τοῖς νέοις ἀπειλείην μὴ διαλέ-  
 γεσθαι. Ὁ δὲ Σωκράτης ἐλήρξειτο αὐτῶν, εἰ ἐξείη  
 πυκνάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προηγορευμένων.  
 Τῷ δ' ἐφάτην. (34) Ἐγὼ τοίνυν, ἔφη, παρεσκευά-  
 σμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι'  
 ἀγνοίαν λάθω τι παρανομήσας, τοῦτο βούλομαι σα-  
 φῶς μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων  
 τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες,  
 ἢ σὺν τοῖς μὴ ὀρθῶς, ἀπέχεσθαι κελεύετε αὐτῆς.  
 Εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον εἴη  
 τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον  
 ὅτι πειραιέον ὀρθῶς λέγειν. (35) Καὶ ὁ Χαρικλῆς  
 ὀργισθεὶς αὐτῷ, Ἐπειδὴ, ἔφη, ὦ Σώκρατες, ἀγνοεῖς,  
 τὰδε σοι εὐμαθέστερα ὄντα προαγορεύομεν, τοῖς  
 νέοις ὅπως μὴ διαλέγεσθαι. Καὶ ὁ Σωκράτης, Ἰνα  
 τοίνυν, ἔφη, μὴ ἀμφίβολον ἦ, ὥς ἄλλο τι ποιῶ ἢ τὰ  
 προηγορευμένα, ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ

νομίζεῖν νέους εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρικλῆς, "Οὐου περ, εἶπε, χρόνου βουλευέειν οὐκ ἔξεστιν, ὥς οὐπω φρονίμοις οὔσι· μηδὲ σύ διαλέγου νεωτέροις τριάκοντα εἰῶν. (36) Μηδὲ, ἂν τι ὠνῶμαι, ἔφη, ἦν πωλῇ νεώτερος τριάκοντα εἰῶν, ἔρωμαι ὅπόσου πωλεῖ; Ναὶ τὰ γε τοιαῦτα, ἔφη ὁ Χαρικλῆς· ἀλλὰ τοι σύ γε, ὦ Σώκρατες, εἴωθας, εἰδὼς πῶς ἔχει, τὰ πλεῖστα ἐρωτᾶν· ταῦτα οὖν μὴ ἐρώτια. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτᾷ νέος, ἐὰν εἰδῶ, οἶον, ποῦ οἰκεῖ Χαρικλῆς; ἦ, ποῦ ἐστι Κριτίας; (37) Ναὶ τὰ γε τοιαῦτα, ἔφη ὁ Χαρικλῆς. Ὁ δὲ Κριτίας, Ἀλλὰ τῶνδ' ἐγὼ σε ἀπέχεσθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων καὶ τῶν τεκιδόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐτοὺς ἤδη καιαιετιζέσθαι διαθρυλλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἐπομένων τούτοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων; Καὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ τῶν βουκόλων γε· εἰ δὲ μὴ, φυλάττου, ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς ποιήσης. (38) Ἐνθα καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠσγίζοντο τῷ Σωκράτει. Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σωκράτην, καὶ ὥς εἶχον πρὸς ἀλλήλους, εἴρηται. (39) Φαίην δ' ἂν ἔγωγε, μηδενὶ μηδεμίαν εἶναι παίδευσιν παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ, ἀρέσκοντος αὐτοῖς Σωκράτους, ὠμίλησάντην, ὃν χρόνον ὠμιλείτην αὐτῷ, ἀλλ' εὐθύς

ἐξ ἀρχῆς ὥρμηκότε προσεῖναι τῆς πόλεως· εἴ γὰρ Σωκράτει ξυνόντιες οὐκ ἄλλοις τισὶ μάλλον ἐπεχείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολιτικά. (40) Λέγεται γὰρ, Ἀλκιβιάδην, πρὶν εἰκοσὶν εἰῶν εἶναι, Περικλεῖ ἐπιτρόφῳ μὲν ὄντι ἐαυτοῦ, προστάτῃ δὲ τῆς πόλεως, τοιαύδε διαλεχθῆναι περὶ νόμων. (41) Εἰπέ μοι, φάναι, ὦ Περικλείης, ἔχοις ἂν με διδάξαι, τί ἐστὶ νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδαξον δὴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην· ὥς ἔγωγ' ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες εἰσὶν, οἷμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐλαίνου τὸν μὴ εἰδότα, τί ἐστὶ νόμος. (42) Ἀλλ' οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος γινῶναι τί ἐστὶ νόμος· πάντες γὰρ οὗτοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγράψε, φράζον ἅ τε δεῖ ποιεῖν καὶ ἅ μὴ.—Ποίερον δὲ τὰγαθὰ ἐνόμισαν δεῖν ποιεῖν, ἢ τὰ κακὰ; Τὰγαθὰ, νῆ Ἄα, φάναι, ὦ μειράκιον, τὰ δὲ κακὰ, οὐ. (43) Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὅ τι χρὴ ποιεῖν, ταῦτα τί ἐστὶ; Πάντα, φάναι, ὅσα ἂν τὸ κραιτοῦν τῆς πόλεως βουλευσάμενον ἅ χρὴ ποιεῖν γράψῃ, νόμος καλεῖται. Καὶ ἂν τύραννος οὖν κραιτῶν τῆς πόλεως γράψῃ τοῖς πολίταις, ἅ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων, φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. (44) Βία δὲ, φάναι, καὶ ἀνομία τί ἐστίν, ὦ Περικλείης;

ἄρ' οὐχ' οἷαν ὁ κρείττων τὸν ἥτιω μὴ πείσας, ἀλλὰ  
 βιασάμενος ἀναγκάσει ποιεῖν ὃ τι αὐτῷ δοκῇ;  
 "Εμοίγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα  
 τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν  
 γράφων, ἀνομία ἐστί; Δοκεῖ μοι, φάναι τὸν Περικ-  
 κλέα· ἀναιδῆμαί γάρ τ' ὅσα τύραννος μὴ πείσας  
 γράφει, νόμον εἶναι. (45) "Ὅσα δὲ οἱ ὀλίγοι τοὺς  
 πολλοὺς μὴ πείσαντες ἀλλὰ κρατοῦντες γράφουσι,  
 πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; Πάντα  
 μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας  
 ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μὴ, βία  
 μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλη-  
 θος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ  
 πείσαν βία μᾶλλον ἢ νόμος ἂν εἴη; (46) Μάλα  
 τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδῃ· καὶ ἡμεῖς  
 τηλικούτοι ὄντες, δεινοὶ τὰ τοιαῦτα ἤμεν· τοιαῦτα  
 γὰρ καὶ ἐμελειῶμεν καὶ ἐσοφίζόμεθα, οἷά περ καὶ  
 σὺ νῦν ἐμοὶ δοκεῖς μελεῖν. Τὸν δὲ Ἀλκιβιάδην  
 φάναι· Εὐθὺ σοι, ὦ Περικλείς, τότε συνεγενόμην,  
 οἷε δεινότατος σαντοῦ ταῦτα ἦσθα! (47) Ἐπεὶ  
 τοίνυν τάχιστα τῶν πολιτευομένων ὑπέλαβον κρείτ-  
 τονες εἶναι, Σωκράτει μὲν οὐκ ἔτι προσήεσαν· οὐ-  
 τε γὰρ αὐτοῖς ἄλλως ἤρεσκεν· εἴτε προσέλθοιεν,  
 ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοιο· τὰ δὲ  
 τῆς πόλεως ἔργατιον, ὧν περ ἔνεκεν καὶ Σωκράτει  
 προσῆλθον. (48) Ἀλλὰ Κρίτων τε Σωκράτους ἢν  
 ὁμιλητῆς, καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ  
 Ἑρμοκράτης, καὶ Σιμίας, καὶ Κέβης, καὶ Φαι-



δώνδης, καὶ ἄλλοι, οἳ ἐκείνῳ συνῆσαν, οὐχ ἵνα δη-  
μηγορικοὶ ἢ δικαστικοὶ γένοντιο, ἀλλ' ἵνα καλοὶ τε  
καγαθοὶ γινόμενοι, καὶ οἴκῳ καὶ οἰκείαις καὶ οἰκεί-  
οις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιτο κα-  
λῶς χρῆσθαι· καὶ τούτων οὐδεὶς, οὔτε νεώτερος  
οὔτε πρεσβύτερος ὢν, οὔτ' ἐποίησε κακὸν οὐδέν, οὔτ'  
αἰτίαν ἔσχεν.

(49) Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς  
πατέρας προσηλασίζειν ἐδίδασκε, πείθων μὲν τοὺς  
ξυνόντας αὐτῷ σοφωτέρους αὐτοὺς ποιεῖν τῶν πατέ-  
ρων, φάσκων δέ, κατὰ νόμον ἐξεῖναι παρανοίας  
ἐλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρώ-  
μενος, ὥς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νό-  
μιμον εἶη δεδέσθαι. (50) Σωκράτης δὲ τὸν μὲν  
ἀμαθίας ἔνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν  
ᾧτιο δεδέσθαι ὑπὸ τῶν ἐπισταμένων, ἃ μὴ αὐτὸς  
ἐπίσταται· καὶ τῶν τοιούτων ἔνεκα πολλάκις ἐσκό-  
πει, τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μα-  
νομένους ᾧτιο συμφερόντως ἂν δεδέσθαι καὶ αὐτοῖς  
καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα  
δικαίως ἂν μανθάνειν παρὰ τῶν ἐπισταμένων.  
(51) Ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ  
μόνον τοὺς πατέρας ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς  
ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς αὐτῷ ξυνοῦσι, λέ-  
γων, ὥς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομέ-  
νους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς μὲν οἱ ἰα-  
τροὶ, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. (52) Ἐφη  
δὲ, καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὥς οὐδέν ᾧφε-

λος εὐνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται·  
μόνους δὲ φάσκειν αὐτὸν ἀξιόους εἶναι τιμῆς τοὺς  
εἰδότας τὰ δέοντα, καὶ ἐρμηνεύσαι δυναμένους·  
ἀναπεύθοντα οὖν τοὺς νέους αὐτὸν, ὥς αὐτοὺς εἴη  
σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς,  
οὕτω διατιθέναι τοὺς αὐτῷ ξυνόντας, ὥστε μηδαμοῦ  
παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτὸν. (53)  
Ἐγὼ δὲ αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε καὶ  
τῶν ἄλλων συγγενῶν καὶ περὶ φίλων ταῦτα λέγοντα·  
καὶ πρὸς τούτοις γε δὴ, ὅτι τῆς ψυχῆς ἐξελεύσεως,  
ἐν ἣ μόνῃ γίνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτά-  
του ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζου-  
σιν. (54) Ἐλεγε δὲ, ὅτι καὶ ζῶν ἕκαστος ἑαυτοῦ,  
ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὃ τι ἂν  
ἀχρεῖον ἢ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῳ  
παρέχει· αὐτοὶ τε γὰρ αὐτῶν ὄνυχάς τε καὶ τρίχας  
καὶ τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι  
μετὰ πότων τε καὶ ἀλγηδόνων καὶ ἀποτιμένειν καὶ  
ἀποκάειν, καὶ τούτου χάριν οἴονται δεῖν αὐτοῖς καὶ  
μισθὸν τίνειν· καὶ τὸ σίαλον ἐκ τοῦ στόματος ἀπο-  
πύουσιν ὥς δύνανται πορρώσιάτω, διότι ὠφελεῖ μὲν  
οὐδὲν αὐτοὺς ἐνὸν, βλάπτει δὲ πολὺ μᾶλλον. (55)  
Ταῦτ' οὖν ἔλεγεν, οὐ τὸν μὲν πατέρα ζῶντα καιο-  
ρύττειν διδάσκων, ἑαυτὸν δὲ κατατιμένειν, ἀλλ' ἐπι-  
δεικνύων, ὅτι τὸ ἄφρον ἄτιμόν ἐστι· καὶ παρεκάλει  
ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφε-  
λιμώτατον, ὅπως, εἴαν τε ὑπὸ πατρὸς εἴαν τε ὑπὸ  
ἀδελφοῦ εἴαν τε ὑπ' ἄλλου τινὸς βούληται τιμᾶσθαι,

μη τῷ οἰκεῖος εἶναι πιστεύων ἀμελῇ, ἀλλὰ πειρά-  
ται, ὅφ' ὧν ἂν βουληται τιμᾶσθαι, τούτοις ὠφέλιμος  
εἶναι.

(56) Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξο-  
ταίων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ  
τούτοις μαρτυρίοις χρῶμενον, διδάσκειν τοὺς ξυνόν-  
τας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου  
μὲν τὸ,

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργεῖη δέ τ' ὄνειδος,  
τοῦτο δὴ λέγειν αὐτὸν, ὡς ὁ ποιητὴς κελεύει μηδεὶν  
ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ  
καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. (57) Σωκράτης δ'  
ἐπειδὴ ὁμολογήσατο, τὸ μὲν ἐργάτην εἶναι ὠφέλι-  
μόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἄργον  
βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι  
ἀγαθόν, τὸ δὲ ἄργεῖν κακόν· τοὺς μὲν ἀγαθόν τι  
ποιοῦντας ἐργάζεσθαι τε ἔφη, καὶ ἐργάτας εἶναι·  
τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμι-  
ον ποιοῦντας ἄργους ἀπεκάλει. Ἐκ δὲ τούτων  
ὁρθῶς ἂν ἔχοι τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργεῖη δέ τ' ὄνειδος.

(58) Τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλάκις  
αὐτὸν λέγειν, ὅτι Ὀδυσσεὺς

Ὅστινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα νικεῖη,  
Τόν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
Δαιμόνι, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι,  
Ἄλλ' αὐτός τε κάθησο, καὶ ἄλλους ἴδρυσε λαούς.

Ὅν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι,  
 Τόν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μῦθῳ·  
 Δαιμόνι, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,  
 Οἱ σέο φέριτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητὴς ἐπαινοῖ  
 παῖεσθαι τοὺς δημότας καὶ πένητας. (59) Σωκρά-  
 τής δ' οὐ ταῦτ' ἔλεγε (καὶ γὰρ ἑαυτὸν οὕτω γ' ἂν  
 ᾔειτο δεῖν παῖεσθαι,) ἀλλ' ἔφη, δεῖν τοὺς μήτε λόγῳ  
 μήτε ἔργῳ ὠφελίμους ὄντας, καὶ μήτε στρατεύματι  
 μήτε πόλει μήτε αὐτῷ τῷ δήμῳ εἴ τι θεοὶ βοηθεῖν  
 ἱκανοὺς, ἄλλως τ' εἰς πρὸς τοῦτω καὶ θρασεῖς ὥσι,  
 πάντα τρόπον κωλύεσθαι, καὶ πάνυ πλουῖσι τυγχά-  
 νωσιν ὄντες. (60) Ἀλλὰ Σωκράτης γε τὰναντία  
 τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος  
 ὢν· ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστοὺς  
 καὶ ξένους λαβὼν, οὐδένα πώποτε μισθὸν τῆς συν-  
 ουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόγως ἐπῆρκει τῶν  
 ἑαυτοῦ· ὧν τινες μικρὰ μέρη παρ' ἐκείνου προῖκα  
 λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν  
 ὥσπερ ἐκεῖνος δημοτικοί· τοῖς γὰρ μὴ ἔχουσι χρή-  
 ματα διδόναι οὐκ ἤθελον διαλέγεσθαι. (61) Ἀλ-  
 λὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους  
 κόσμον τῇ πόλει παρῆχε, πολλῷ μᾶλλον ἢ Αἰχας  
 τῇ Λακεδαιμονίων, ὅς ὀνομαστὸς ἐπὶ τοῦτω γέγονε.  
 Αἰχας μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦν-  
 τας ἐν Λακεδαίμονι ξένους ἐδείπνιζε· Σωκράτης  
 δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέ-

γισία πάντας τοὺς βουλομένους ὠφέλει. βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

(62) Ἐμοὶ μὲν δὴ Σωκράτης, τοιοῦτος ὢν, ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὖροι. Κατὰ γὰρ τοὺς νόμους ἐάν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιοισμῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία· ὢν ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπεῖχεν. (63) Ἀλλὰ μὴν τῇ πόλει γε οὔτε πολέμου κακῶς σὺμβάντιος, οὔτε στάσεως, οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων οὐδενὸς πώποτ' ἔσχε. (64) Πῶς οὖν ἐνοχος ἂν εἴη τῇ γραφῇ; ὅς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοὺς, ὡς ἐν τῇ γραφῇ ἐγγέγραπτο, φανερὸς ἦν θεραπεύων τοὺς θεοὺς μάλιστα τῶν ἄλλων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθείρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτῶτο, φανερὸς ἦν τῶν συνόντιων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπέστατης ἀρετῆς, ἣ πόλεις τε καὶ οἴκοι εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

## CAP. III.

Dehinc docetur, Socratem et verbis et factis totaque vita talem fuisse, ut et ipse honeste viveret et alios ad honestatis studium excitaret: primum igitur precando, sacrificando, et deorum voluntate exploranda rectum fuisse deorum cultorem; deinde in cibo, potu, venereque temperantiae studuisse.

Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς ξυνόοντας τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος, τοῦτων δὴ γράψω ὅποσα ἂν διαμνημονεύσω. Τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς φανεροὺς ἦν καὶ ποιῶν καὶ λέγων, ἥπερ ἡ Πυθία ἀποκρίνεται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ ἄλλου τινὸς τῶν τοιούτων· ἢ τε γὰρ Πυθία νόμῳ πόλεως ἀναιρεῖ ποιούντας εὐσεβεῶς ἂν ποιεῖν, Σὺγκράτης τε οὕτω καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρήγει, τοὺς δὲ ἄλλως πῶς ποιούντας περιέρχους καὶ μαιαίους ἐνόμιζεν εἶναι. (2) Καὶ εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες, ὅποια ἀγαθὰ ἐστι· τοὺς δὲ εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὐχεσθαι, ἢ εἰ κυβείαν ἢ μάχην ἢ ἄλλο τι εὐχοιαντο τῶν φανερῶς ἀδήλων ὅπως ἀποβήσοιτο. (3) Θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων: οὐτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις

θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὐτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν. ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρειν. ἐπαινέτης δ' ἦν καὶ τοῦ ἔλους τούτου.

Καὶ δὲ δύναμιν δ' ἔρδειν ἱερὸν ὑθανάτοισι θεοῖσι·

καὶ πρὸς φίλους δέ καὶ ξένους καὶ πρὸς τὴν ἄλλην δαίταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Καὶ δὲ δύναμιν ἔρδειν. (4) Εἰ δέ τι δόξειεν αὐτῷ σεμαίνεσθαι παρὰ τῶν θεῶν, ἥτιον ἂν ἐπείσθη παρὰ τὰ σημαίνοντα ποιῆσαι, ἢ εἴ τις αὐτὸν ἐπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δέ μωρίαν κατηγόρει, οἵτινες παρὰ τὰ ὑπο τῶν θεῶν σημαίνοντα ποιῶσιν τι, φυλατιόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν· αὐτοὺς δέ πάντα τὰνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν ξυμβουλίαν.

(5) Διαίτη δέ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρσάλεως τε καὶ ἀσφαλῶς διάγοι, καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης· οὕτω γὰρ εὐτελὴς ἦν, ὥστ' οὐκ οἶδ' εἴ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκοῦντα· σίτῳ μὲν γὰρ τοσούτῳ ἐχρῆτο, ὅσον ἡδέως ἦσθαι· καὶ ἐπὶ τοῦτον

οὕτω παρσκευασμένος ἦει, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἡδὺ ἦν αὐτῷ, διὰ τὸ μὴ πίνειν, εἰ μὴ διαψῶῃ. (6) Εἰ δέ ποτε κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν ὥστε φυλάξασθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπέλλασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττειο. τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τὰ ἀναπειθόντα μὴ πεινῶντας ἐσθίειν, μηδὲ διαψῶντας πίνειν· καὶ γὰρ τὰ λυμαίνονμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἔφη εἶναι. (7) Οἷεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὥς ποιεῖν, τοιούτοις πολλοῖς δειπνίζουσιν· τὸν δὲ Ὀδυσσεύα Ἑρμοῦ τε ὑποδημοσύνη, καὶ αὐτὸν ἐγκρατῇ ὄντα, καὶ ἀποσχόμενον τοῦ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἅπτεσθαι, διὰ ταῦτα οὐ γενέσθαι ὕν.

(8) Τοιαῦτα μὲν περὶ ταύτων ἔλαιζεν ἄμα σπουδάζων· ἀφροδισίων δὲ, παρήγει τῶν καλῶν ἰσχυρῶς ἀπέκεσθαι· οὐ γὰρ ἔφη ῥαδίον εἶναι τῶν τοιούτων ἀπιόμενον σωφρονεῖν. Ἀλλὰ καὶ Κριτόβουλόν ποτε τὸν Κρίτωρος πυθόμενος, ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου ἦρξαι Ξενοφῶντα. (9) Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥυποκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ Ξενοφῶν. Νῦν τοίνυν νόμιζε αὐτὸν θερμοουργότατόν τε εἶναι καὶ λεωργό-



τατον· οὕτως καὶ εἰς μαχαίρας κυβισιήσεις, καὶ εἰς πῦρ ἄλλοιτο. (10) Καὶ τί δὴ, ἔφη ὁ Ξενοφῶν, ἰδὼν ποιῶντα, ταῦτά καιέγνωκας αὐτοῦ; Οὐ γὰρ οὕτως, ἔφη, ἐτόλμησε τὸν Ἀλκιβιάδου υἱὸν φιλεῖν, ὄντα εὐαροσωπότατον καὶ ὥραιότατον; Ἀλλ' εἰ μέντοι, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ῥυποκινδύνου ἔργον, καὶ ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον ὑπομεῖναι. (11) Ὡς τλήμων, ἔφη ὁ Σωκράτης, καὶ τί ἂν οἶε παθεῖν καλὸν φιλήσας; Ἄρ' οὐκ ἂν αὐτίκα μάλα δοῦλος μὲν εἶναι ἀντὶ ἐλευθέρου; πολλὰ δὲ δαπανᾶν εἰς βλαβεράς ἡδονάς; πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναι τιος καλοῦ καγαθοῦ; σπουδάζειν δὲ ἀναγκασθῆναι ἐφ' οἷς οὐδ' ἂν μαίνόμενος σπουδάσειεν; (12) Ὡς Ἡράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι! Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θαυμάζεις; οὐκ οἶσθα, ἔφη, ὅτι τὰ φαλάγγια, οὐδ' ἡμιωβολιαῖα τὸ μέγεθος ὄντα, προσαιράμενα μόνον τῷ στόματι, ταῖς τε ὀδύναϊς ἐπιτρίβει τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν ἐξίστησι; Ναὶ μὰ Δί', ἔφη ὁ Ξενοφῶν· ἐνίησι γάρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα. (13) Ὡς μωρε', ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς οὐκ οἶε φιλοῦντας ἐνιέναι τι, ὃ τι σὺ οὐχ ὁρᾷς; οὐκ οἶσθ' ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν καὶ ὥραϊον, τοσοῦτον δεινότερόν ἐστι τῶν φαλλαγγίων, ὅσῳ ἑκείνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον, ξανὸν δὲ τις αὐτὸ θεᾶται, ἐνίησί τι καὶ πάνυ πρόσωθεν τοιοῦτον, ὥστε μαίνεσθαι ποιεῖν; Ἰσως δὲ καὶ

οἱ ἔρωτες τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσωθεν οἱ καλοὶ τιρώσκουσιν. Ἀλλὰ συμβουλεύω σοι, ὦ Ξενοφῶν, ὁπόταν ἴδῃς τινὰ καλὸν, φεύγειν προτροπιάδην· σοὶ δέ, ὦ Κριτόβουλε, συμβουλεύω ἀπειναῦσθαι· μόλις γὰρ ἂν ἴσως ἐν τοσούτῳ χρόνῳ τὸ δῆγμα ὑγίης γένοιτο. (14) Οὕτω δὴ καὶ ἀφροδισιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια ὥς τοι χρῆναι πρὸς τοιαῦτα, οἷα, μὴ πάνυ μὲν δεομένου τοῦ σώματος, οὐκ ἂν προσδέξαιτο ἡ ψυχὴ, δεομένου δέ, οὐκ ἂν πράγματα παρῆχοι. Αὐτὸς δὲ πρὸς ταῦτα φανερὸς ἦν οὕτω παρεσκευασμένος, ὥστε ῥᾶον ἀπέχεσθαι τῶν καλλίστων καὶ ὠραισιότατων, ἢ οἱ ἄλλοι τῶν αἰσχίστων καὶ ἀωροτάτων. (15) Περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατασκευασμένος ἦν, καὶ ὥς τοι οὐδὲν ἂν ἥτιον ἀρκούντως ἡδεσθαι τῶν πολλὰ ἐπὶ τοῖς πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.

## CAP. IV.

Deos esse atque hominibus consulere, demonstratur.

Εἰ δέ τινες Σωκράτην νομίζουσιν, ὥς ἐνιοὶ γραφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γηγονέναι, προαγαγεῖν δὲ ἐπ' αὐτὴν οὐχ ἱκανόν· σκεπτάμενοι, μὴ μόνον ἂ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντι' οἰομένους εἰδέναι ἔρωτων ἡλεγχεν, ἀλλὰ

καὶ ἃ λέγων συνημέρευε τοῖς συνδιατριβούσι, δοκιμαζόντων, εἰ ἱκανοὺς ἦν βελτίους ποιεῖν τοὺς συνόντας.

(2) Ἰέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὐτε θύοντα τοῖς θεοῖς, οὐτε μαντικῇ χρῶμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα. Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὐσίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφία; Ἔγωγ', ἔφη. Καὶ ὅς, Ἀέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. (3) Ἐπὶ μὲν τοίνυν ἐπὼν ποιήσει Ὀμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγωδίᾳ Σοφοκλέος, ἐπὶ δὲ ἀνδριαντοποιῶν Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. (4) Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι, ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; Πολὺ, νῆ Δία, οἱ ζῶα, εἴπερ γε μὴ τύχητινί, ἀλλὰ ὑπὸ γνώμης ταῦτα γεγένηται. Τῶν δὲ ἀτεκμάρτως ἐχόντων, οἷου ἔνεκα ἔσσι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερά τυχῆς καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γεγόμενα γνώμης ἔργα εἶναι. (5) Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς, δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοὺς μὲν, ὥσθ' ὁρᾶν τὰ ὁρατά, ὣτα δέ, ὥστ' ἀκούειν τὰ ἀκουστά; ὁσμῶν γε μὴν, εἰ μὴ ῥῖνες προσετέθησαν, τί ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἰσθῆσις ἦν γλυκέων καὶ δριμέων καὶ πάντων τῶν διὰ στό-

ματος ἡδέων, εἰ μὴ γλῶττια τούτων γνώμων ἐνεργάσθῃ; (6) Πρὸς δὲ τούτοις, οὐ δοκεῖ σοὶ καὶ τόδε προνοίας ἔργῳ εἰσκέναι, τὸ, ἐπεὶ αἰσθητὴς μὲν ἐστὶν ἡ ὄψις, βλεφάροις αὐτὴν θυρώσαι, ἃ, ὅτιαν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπειτάννυται, ἐν δὲ τῷ ὕπνῳ συγκλείεται; ὥς δ' ἂν μὴδ' ἄνεμοι βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφῦσαι· ὁφρῦσί τε ἀπογειώσασαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς μὴδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ. τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποιε· καὶ τοὺς μὲν πρόσθεν ὁδόντας πᾶσι ζώοις οἴους τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους παρὰ τούτων δεξαμένους λεαίνειν· καὶ τὸ στόμα μὲν, δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῇ, ἀποστρέφαι τοὺς τούτων ὀχείτους, καὶ ἀπενεργεῖν, ἢ δυνατὸν προσωπιάω, ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐσὶν; (7) Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοποῦμένῳ πάντῃ εἴοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήματι. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα εἴοικε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου. (8) Σὺ δὲ σαντὸν φρόνιμόν τι δοκεῖς ἔχειν, ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶε φρόνιμον εἶναι; καὶ ταῦτα, εἰδὼς ὅτι γῆς τε

μικρὸν μέρος ἐν τῷ σώματι πολλῆς οὐσης ἔχεις, καὶ  
 ὑγροῦ βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων δήπου  
 μεγάλων ὄντων ἐκάστου μικρὸν μέρος λαβόντι τὸ  
 σῶμα συνήρμοσταί σοι· τοῦν δὲ ἄρα μόνον οὐδα-  
 μοῦ ὄντα σε εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ  
 τάδε τὰ ὑπερμεγέθη καὶ πλῆθος ἄπειρα δι' ἀφρο-  
 σύνην τινὰ οὕτως οἶει εὐτιάκιως ἔχειν; (9) Μὰ Μὲ·  
 οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγνο-  
 μένων τοὺς δημιουργούς. Οὐδὲ γὰρ τὴν ἑαυτοῦ σύ-  
 γε ψυχὴν ὁρᾷς, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε  
 κατὰ γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνώμη  
 ἀλλὰ τύχη πάντα πράττεις. (10) Καὶ ὁ Ἀριστό-  
 δημος, Οὔτιοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπερορῶ τὸ  
 δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἡγοῦμαι,  
 ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκοῦν,  
 ἔφη, ὅσῳ μεγαλοπρεπέστερον ἀξιῶ σε θεραπεύειν,  
 τοσούτῳ μᾶλλον καὶ τιμητέον αὐτό. (11) Εὐ ἴδθι,  
 ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντί-  
 ζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Ἐπει' οὐκ οἶει  
 φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἄνθρω-  
 πον ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προσορᾶν  
 πλεῖον ποιεῖ δύνασθαι, καὶ τὰ ὑπερθεῖν μᾶλλον θε-  
 ᾶσθαι, καὶ ἥτιον κακοπαθεῖν· καὶ ὄψιν καὶ ἀκοήν  
 καὶ σιόμα ἐνεπούησαν· ἔπειτα τοῖς μὲν ἄλλοις ἐρπειτοῖς  
 πόδας ἔδωκαν, οἳ τὸ πορεύεσθαι μόνον παρέχουσιν·  
 ἀνθρώπῳ δὲ καὶ χεῖρας προσέθεσαν, αἳ τὰ πλεῖστα,  
 οἷς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται.  
 (12) Καὶ μὴν καὶ γλῶττιάν γε πάντων τῶν ζώων

ἐχόντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησάν οἱαν, ἄλλοτε ἀλλαχῇ ψαύουσιν τοῦ στόματος, ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις, ἃ βουλόμεθα; \*\*\*\* (13) Οὐ τοῦτον μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' (ὅπερ μέγιστόν ἐστι,) καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε· τίνας γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν, τῶν τὰ μέγιστα καὶ κάλλιστα συνιαξάντων, ἡσθεται ὅτι εἰσὶ; τί δὲ φύλον ἄλλο ἢ οἱ ἄνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἐκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύξη ἢ θάλλη, ἢ νόσοις επικουρῆσαι, ἢ ῥώμην ἀσκήσαι, ἢ πρὸς μάθησιν ἐκπονῆσαι, ἢ, ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ, ἐκανωτέρα ἐστὶ διαμεμνησθαι; (14) Οὐ γὰρ πάνυ σοι κατὰδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσιν, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν πράττειν ἃ ἐβούλετο· οὐθ' ὅσα χεῖρας ἔχει, ἀφρονα δ' ἐστὶ, πλέον οὐδὲν ἔχει· πῦρ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκὼς, οὐκ οἶει σοῦ θεοὺς ἐπιμελεῖσθαι; ἀλλ', ὅταν τί ποιήσῃ, νομιεῖς αὐτοὺς σοῦ φροντίζειν; (15) "Ὅταν μὲν πέμπωσιν (ὥσπερ σὺ σοὶ φῆς πέμπειν αὐτοὺς,) συμβούλους, ὅ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν. "Ὅταν δὲ Ἀθηναῖοις, ἔφη, πυνθάνομενοι τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς; οὐδ', ὅταν τοῖς Ἕλλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ', ὅταν πᾶσιν

ἀνθρώποις; ἀλλὰ μόνον σέ ἐξαιρουῦντες ἐν ἀμελείᾳ καταιίθενται; (16) Οἷε δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ὥς ἱκανοὶ εἶσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν; καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέλοι' ἂν αἰσθέσθαι; οὐχ ὁρᾷς, ὅτι τὰ πολυχροنیωτάτα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι, θεῶν ἐπιμελεῖσθαι; (17) Ὡ γὰρ δέ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἷεσθαι οὖν χρὴ καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ ἡδὺ ἦ, οὕτω τίθεσθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι. (18) Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων, γινώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας, καὶ χαρίζόμενος τοὺς ἀντιχαρίζομένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης θεραπεύων, εἴ τι σοὶ θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύειν, γνώσῃ τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν, καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρεῖναι, καὶ ἅμα πάντων ἐπιμελεῖσθαι. (19) Ἐμοὶ μὲν οὖν ταῦτα

λέγων· οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὅποτε ὑπὸ τῶν ἀνθρώπων ὀρεῶντο, ἀπέχεσθαι τῶν ἀνοσιῶν τε καὶ ἀδίκων καὶ αἰσχυρῶν, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν, ἐλείπερ ἡγήσαιντο μηδὲν ἄν ποτε, ὧν πράττειεν, θεοὺς διαλαθεῖν.

## CAP. V.

Temperantia commendatur.

Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε καὶ ἀγαθὸν ἀνδρὶ κτῆμά ἐστιν, ἐπισκευώμεθα, εἴ τι προὔβιβαζε λέγων εἰς αὐτὴν τοιάδε· Ὡς ἄνδρες, εἰ, πολέμου ἡμῖν γενομένου, βουλοίμεθα ἐλέσθαι ἄνδρα, ὃν οὐ μάλιστα ἂν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἃρ' ὄντιν' ἂν αἰσθανοίμεθα ἥτις γαστροὺς ἢ οἶνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν αἰροίμεθα; καὶ πῶς ἂν οἰηθῆμεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολεμίους κρατῆσαι; (2) Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γεγόμενοι βουλοίμεθα τῷ ἐπιτρέψαι ἢ παιδας ἄρρενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἃρ' ἀξιόπιστον εἰς ταῦτα ἡγησάμεθ' ἂν τὸν ἀκρατῆ; δούλω δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βόσκηματα ἢ ταμειᾶ ἢ ἔργων ἐπιστάσιαν; διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον ἐθελήσαιμεν ἂν προῖκα λαβεῖν; (3) Ἀλλὰ μὴν εἴ γε μηδὲ δούλον ἀκρατῆ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοι-



οὐτιον γενέσθαι; καὶ γὰρ οὐχ, ὥσπερ οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκραιῆς τοῖς μὲν ἄλλοις βλαβερός, ἑαυτῷ δ' ὠφέλιμος, ἀλλὰ κακουργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος· εἴ γε κακουργότατόν ἐστι, μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν.

(4) Ἐν συνουσίᾳ δὲ τίς ἂν ἡσθεῖν τῷ τοιούτῳ, ὃν εἰδέη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνas ἀγαθῶν μᾶλλον ἢ τοὺς εἰαίρους; ἄρά γε οὐ χρή πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηλῖδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; (5) Τίς γὰρ ἄνευ ταύτης ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετήσειεν ἀξιολόγως; ἢ τίς οὐκ ἂν, ταῖς ἡδοναῖς δουλεύων, αἰσχροῦς διατεθεῖν καὶ τὸ σῶμα καὶ τὴν ψυχὴν;

Ἐμοὶ μὲν δοκεῖ, νῆ τὴν Ἥραν, ἐλευθέρῳ μὲν ἄνδρὶ εὐκτέον εἶναι, μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς, ἰκτεῦειν τοὺς θεοὺς, δεσποτῶν ἀγαθῶν τυχεῖν· οὕτω γὰρ ἂν μόνως ὁ τοιοῦτος σωθεῖν.

(6) Τοιαῦτα δὲ λέγων, εἴτε ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυνεν· οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμβάνοντα, δεσπότην ἑαυτοῦ καθιστάναι, καὶ δουλεύειν δουλείαν οὐδεμιᾶς ἥτιον αἰσχρᾶν.

## CAP. VI.

Antiphontem Sophistam objicientem sibi victum habitumque tenuem et gratis docendi consuetudinem refellit Socrates.

Ἄξιον δὲ αὐτοῦ καὶ ἂν πρὸς Ἀντιφῶντα τὸν σοφιστὴν διελέχθῃ μὴ παραλιπεῖν· ὁ γὰρ Ἀντιφῶν ποτέ βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι, προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε· (2) ὦ Σώκρατες, ἐγὼ μὲν ὅμην τοὺς φιλοσοφοῦντας εὐδαιμονεστεροὺς χρῆναι γίνεσθαι· σὺ δέ μοι δοκεῖς τὰναντία τῆς σοφίας ἀπολελανκέναι· ζῆς γοῦν οὕτως, ὥς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσπότῃ διαιωόμενος μένειε· οἷα τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φάυλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. (3) Καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. (4) Καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνισαρῶς ζῆν, ὥστε πέπεισμαι, σὲ μᾶλλον ἀποθανεῖν ἂν ἐλέσθαι, ἢ ζῆν, ὥσπερ ἐγώ· ἴθι οὖν ἐπισκεπώμεθα, τί χαλεπὸν ἦσθῃσαι τοῦμοῦ βίου. (5) Πότερον, ὅτε

τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι, ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίαίτάν μου φαυλίζεις, ὡς ἦτιον μὲν ὑγιεινὰ ἐσθλίουτος ἐμοῦ ἢ σοῦ, ἦτιον δὲ ἰσχυρὸν παρέχοντα; ἢ ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν, διὰ τὸ σπανιωτέρᾳ τε καὶ πολυτελέστερα εἶναι; ἢ ὡς ἡδίῳ σοι, ἃ σὺ παρασκευάζεις, ὄντα, ἢ ἐμοὶ ἃ ἐγώ; οὐκ οἶσθ' ὅτι ὁ μὲν ἡδιστα ἐσθλίων ἦκιστα ὄψου δεῖται, ὁ δὲ ἡδιστα πίνων ἦκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποιοῦ; (6) Τὰ γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλλους ἔνεκα μεταβάλλονται· καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι. ἤδη οὖν ποτέ ἦσθου ἐμέ ἢ διὰ ψύχος μᾶλλον τοῦ ἔνδον μένοντα, ἢ διὰ θάλλος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βούλωμαι. (7) Οὐκ οἶσθ' ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίνονται, πρὸς ἃ ἂν μελειῶσι, καὶ ῥᾶον αὐτὰ φέρουσιν; ἐμέ δὲ ἄρα οὐκ οἶει, τῷ σώματι ἀεὶ τὰ συντυγχάνοντα μελειῶντα καρτερεῖν, πάντα ῥᾶον φέρειν σοῦ μὴ μελειῶντος; (8) Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὕπνῳ καὶ λαγνείᾳ οἶει τι ἄλλο αἰτιώτερον εἶναι, ἢ τὸ ἕτερον ἔχειν τούτων ἡδίῳ, ἃ οὐ μόνον ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφέλησειν αἰεὶ; καὶ μὴν τοῦτό γε

οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς πρόχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅτι ἂν τυγχάνωσιν ἐργαζόμενοι, ὥς εὖ πράττοντες εὐφραίνονται. (9) Οἷοι οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι, ὅσην ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελτίῳ γίγνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων· ἐὰν δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν δέῃ, ποτέρῳ ἂν εἴη πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ὥς ἐγὼ νῦν, ἢ τῷ, ὥς σὺ μακαρίζεις, διαιωμένῳ; σιτρατεύοιτο δὲ πότερος ἂν ῥᾶον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκοίῃ; ἐκπολιορκηθεῖν δὲ πότερος ἂν θᾶπτον, ὁ τῶν χαλεπωτάτων εὗρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾶσι τοῖς ἐντυγχάνειν ἀρκούντως χρώμενος; (10) Ἐοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰόμενῳ τρυφῇ καὶ πολυτέλειαν εἶναι. ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι θεῖον εἶναι, τὸ δὲ ὥς ἐλαχίστων, ἐγγυτάτω τοῦ θείου· καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτω τοῦ θείου ἐγγυτάτω τοῦ κρατίστου.

(11) Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν· ὦ Σώκρατες, ἐγὼ τοί σε δίκαιον μὲν νομίζω, σοφὸν δὲ οὐδ' ὁπωσιτοῦν· δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γινώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργυρίουν πράττει· καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι, ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ'

οὐδ' ἔλαττον τῆς ἀξίας λαβών. (12) Ἀῖνον δὴ οὔτι,  
εἰ καὶ τὴν συνουσίαν ὧν τινὸς ἀξίαν εἶναι, καὶ  
ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράτ-  
του. Αἰκίαιος μὲν οὖν ἂν εἴη, οὔτι οὐκ ἐξαπαταῖς  
ἐπὶ πλεονεξίᾳ, σοφὸς δὲ οὐκ ἂν, μηδενός γε ἀξία  
ἐπιστάμενος. (13) Ὁ δὲ Σωκράτης πρὸς ταῦτα  
εἶπεν, ὦ Ἀντιφῶν, παρ' ἡμῖν νομίζεται, τὴν ὥραν  
καὶ τὴν σοφίαν ὁμοίως μὲν καλὸν, ὁμοίως δὲ αἰ-  
σχρὸν διαίθεσθαι εἶναι· τὴν τε γὰρ ὥραν ἐὰν μὲν  
τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρον αὐτὸν  
ἀποκαλοῦσιν· ἐὰν δέ τις, ὃν ἂν γνῶ καλόν τε καὶ  
γαθὸν ἐρασιῆν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῆται,  
σώφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοὺς  
μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς  
ἀποκαλοῦσιν· ὅστις δὲ, ὃν ἂν γνῶ εὐφραῖ ὄντα, δι-  
δάσκων ὅτι ἂν ἔχῃ ἀγαθὸν, φίλον ποιεῖται, τοῦτον  
νομίζομεν, ἂν τῷ καλῷ καὶ γαθῷ πολίτῃ προσήκει,  
ταῦτα ποιῇ. (14) ἐγὼ δ' οὖν καὶ αὐτοῖς, ὦ Ἀν-  
τιφῶν, ὥσπερ ἄλλος τις ἢ ἔπρω ἀγαθῷ ἢ κυνὶ ἢ  
ὄρνιθι ἡδεται, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις  
ἀγαθοῖς· καὶ, ἐὰν τι σχῶ ἀγαθὸν, διδάσκω, καὶ ἄλ-  
λοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι  
αὐτοὺς εἰς ἀρετὴν· καὶ τοὺς θησαυροὺς τῶν πάλαι  
σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις  
γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις διέρχο-  
μαι· καὶ, ἂν τι ὁρῶμεν ἀγαθὸν, ἐκλεγόμεθα, καὶ  
μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις ὠφέλῃμοι γι-  
γνώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει

αὐτός τε μακάριος εἶναι, καὶ τοὺς ἄκούοντας ἐπὶ καλοκάγαθίαν ἄγειν.

(15) Καὶ πάλιν ποιεῖ τοῦ Ἀντιφῶντος ἐρομένου αὐτὸν, πῶς ἄλλους μὲν ἡγοῖτο πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται; Ποτέρως δ' ἂν, ἔφη, ὢ Ἀντιφῶν μᾶλλον τὰ πολιτικά πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελοίμην τοῦ ὡς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

## CAP. VII.

Quomodo Socrates a jactantia averterit homines.

Ἐπισκευώμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προείρεπεν· αἰ γὰρ ἔλεγεν, ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίαν, ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο γένοιτο, ὃ καὶ δοκεῖν βούλοιο. (2) "Οἱ δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν. Ἐνθυμώμεθα γὰρ, ἔφη, εἴ τις, μὴ ὢν ἀγαθὸς ἀνλητῆς, δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς ἀνλητῆς; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκευή τε καλὰ κέκτηνται καὶ ἀκολουθούς πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον· ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαγγελίας παρασκευαστέον· ἀλλὰ μὴν ἔργον γε οὐδαμῶς ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὢν, καὶ οὐ μόνον αὐ-

λητῆς κακός, ἀλλὰ καὶ ἄνθρωπος ἀλαζών· καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δὲ ὠφελούμενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐλιπνῶς τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται; (3) Ὡς δ' αὖτως, εἴ τις βούλοιο στρατηγὸς ἀγαθὸς μὴ ὦν φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν συμβαίνοι· ἄρ' οὐκ ἂν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι ταῦτα πράττειν, μὴ δύναιτο πείθειν, ταύτη λυπηρόν; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; ὁῦλον γὰρ, ὅτι κυβερνᾶν καταστιάθεις ὁ μὴ ἐπιστάμενος ἢ στρατηγεῖν, ἀπολέσειεν ἂν οὓς ἥκιστα βούλοιο, καὶ αὐτὸς αἰσχροῦς ἂν καὶ κακῶς ἀπαλλάξειεν. (4) Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν μὴ ὅντα δοκεῖν ἀλυσιτελὲς ἀπέφαινε· προστάτεσθαι γὰρ αὐτοῖς ἔφη μέλ'ω ἢ κατὰ δύναμιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. (5) Ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἴ τις ἀργύριον ἢ σκεῦος παρὰ τοῦ πειθοῦ λαβὼν ἀποστεροίῃ, πολὺ δὲ μέγιστον, ὅστις μηδενὸς ἄξιος ὢν ἐξηπατῇ, πείθων ὥς ἱκανὸς εἶη τῆς πόλεως ἡγεῖσθαι. Ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε διαλεγόμενος.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΔΕΥΤΕΡΟΝ.

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CAP. I.

Socratis de voluptate et temperantia cum Aristippo Cyrenaeo disputatio.

Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν [πρὸς ἐπιθυμίαν] βρωτοῦ καὶ ποιοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους καὶ θάλλους καὶ πόνου. Ἰνοὺς δέ τινα τῶν συνόντων ἀκολαστοιτέρως ἔχοντα πρὸς τὰ τοιαῦτα, Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν, ὅπως ἱκανὸς ἔσται ἀρχεῖν, τὸν δέ, ὅπως μὴδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἐκάτερον παιδεύοις; βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὥσπερ ἀπὸ τῶν στοιχείων; Καὶ ὁ Ἀρίστιππος ἔφη, Δοκεῖ γοῦν μοι ἡ τροφή ἀρχὴ εἶναι· οὐδὲ γὰρ ζῷη γ' ἂν τις, εἰ μὴ τρέφοιτο. (2). Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἅπτεσθαι, ὅταν ὥρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ, ἔφη. Τὸ οὖν προαιρεῖσθαι τὸ κατεπείγον μᾶλλον πράττειν, ἢ τῇ γαστρὶ χαρίζεσθαι, πότερον ἂν



αὐτῶν ἐθίζοιμεν; Τὸν εἰς τὸ ἄρχειν, ἔφη, τὴν Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἄλτρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν. Οὐκοῦν, ἔφη, καὶ ὅτιαν πιεῖν βούλωνται, τὸ δύνασθαι διαψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον; Πάνυ μὲν οὖν, ἔφη. (3) Τὸ δὲ ὕλνου ἐγκραιτῇ εἶναι, ὥστε δύνασθαι καὶ ὁψέ κοιμηθῆναι, καὶ πρωτ' ἀναστῆναι, καὶ ἀγρυπνῆσαι, εἴ τι δέοι, ποτέρῳ ἂν προσθεῖμεν; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ, ἔφη, τὸ ἀφροδισίῳ ἐγκραιτῇ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; τὸ μὴ φεύγειν τοὺς πόρους, ἀλλὰ ἐθελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθεῖμεν; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ. Τί δέ; τὸ μαθεῖν, εἴ τι ἐπιτηδεῖόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσεῖναι μᾶλλον πρέποι; Πολὺν, τὴν Δί, ἔφη, τῷ ἄρχειν παιδευομένῳ· καὶ γὰρ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων. (4) Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἥτιον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῶα ἀλίσκεσθαι; τοιούτων γὰρ δήπου τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἔνια δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσσεται, τὰ δὲ ποτῷ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἵ τε ὄρνυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίῳ φερόμενοι, καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζε-

σθαι, τοῖς θηράτοισι ἐμπέλπουσι; (5) Συνέφη καὶ ταῦτα. Οὐκοῦν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ, ταῦτὰ πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἰρκτὰς, εἰδότες ὅτι κίνδυνος τῷ μοιχεύοντι, ἃ τε ὁ νόμος ἀπειλεῖ, παθεῖν, καὶ ἐνεδρευθῆναι, καὶ ληφθέντια ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, ὄντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ, ὅπως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἃρ' οὐκ ἤδη τοῦτο παντάλασι κακοδαίμονωντός ἐστιν; Ἐμοιγε δοκεῖ, ἔφη. (6) Τὸ δὲ εἶναι μὲν τὰς ἀναγκασιτάτας πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάσιως ἔχειν πρὸς τε ψυχῇ καὶ πρὸς θάλλῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὐπειτῶς φέρειν; (7) Πάννυ μὲν οὖν, ἔφη. Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάτομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μηδ' ἀντιποιησομένους τοῦ ἄρχειν τάξομεν; Συνέφη καὶ τοῦτο. Τί οὖν; ἐπειδὴ καὶ τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἤδη ποτ' ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάτις; (8) Ἐγὼ, ἔφη ὁ Ἀρίστιππος· καὶ οὐδαμῶς γε τάτις ἐμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν. Καὶ γὰρ

πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τὸ, μεγάλου ἔργου ὄντιος τοῦ ἐαυτοῦ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις, ὧν δέονται, πορίζειν· καὶ ἐαυτοῦ μὲν πολλὰ, ὧν βούλεται, ἐλλείπειν, τῆς δὲ πόλεως προεσιῶτα, ἐὰν μὴ πάντα ὅσα ἡ πόλις βούλεται καταπράττει, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστί; (9) Καὶ γὰρ ἀξιούσιν αἱ πόλεις τοῖς ἄρχουσιν, ὥσπερ ἐγὼ τοῖς οἰκέταις, χρῆσθαι· ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἀπιεσθαι· αἱ τε πόλεις οἶονται χρῆναι τοὺς ἄρχοντας ἐαυταῖς μὲν ὥς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα αὐτοὺς τε ἔχειν καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἐμαυτὸν τοίνυν τάτιω εἰς τοὺς βουλομένους ἢ ῥᾶστά τε καὶ ἥδιωτα βιοτεύειν. (10) Καὶ ὁ Σωκράτης ἔφη, Βούλει οὖν καὶ τοῦτο σκεπώμεθα, πότεροι ζῶσιν ἥδιον, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι; Πάνυ μὲν οὖν, ἔφη. Πρωτὸν μὲν τοίνυν τῶν ἐθνῶν, ὧν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί. ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν ἄρχουσι, Αἴβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους ἥδιον οἶε ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἶ, πότεροί σοι

δοκοῦσιν ἡδιον οἱ κρατοῦντες ἢ οἱ κρατούμενοι ζῆν;  
 (11) Ἀλλ' ἐγώ τοι, ἔφη ὁ Ἀρίστιππος, οὐδέ εἰς τὴν  
 δουλείαν αὐτὸ ἐμαντιὸν τάττω· ἀλλ' εἰναί τίς μοι δοκεῖ  
 μέση τούτων ὁδὸς, ἣν πειρᾶμαι βαδίζειν, οὔτε δι'  
 ἀρχῆς, οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ  
 μάλιστα πρὸς εὐδαιμονίαν ἄγει. (12) Ἀλλ', εἰ  
 μέντοι, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς  
 οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μη-  
 δέ δι' ἀνθρώπων, ἴσως ἂν τι λέγοις· εἰ μέντοι ἐν  
 ἀνθρώποις ὧν μήτε ἄρχειν ἀξιῶσεις μήτε ἄρ-  
 χεσθαι, μήτε τοὺς ἄρχοντας ἐκὼν θεραπεύσεις, οἷ-  
 μαί σε ὀρᾶν, ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥτ-  
 τονας, καὶ κοινῇ καὶ ἰδίᾳ κλαίοντας καθίσαντες, ὡς  
 δούλοις χρῆσθαι. (13) Ἡ λανθάνουσί σε οἱ ἄλλων  
 σπειράντων καὶ φυτευσάντων τὸν τε σῆτον τέμνοντες  
 καὶ δενδροκοποῦντες, καὶ πάντα τρόπον πολιορκοῦν-  
 τες τοὺς ἥτιονας καὶ μὴ θέλοντας θεραπεύειν, ἕως  
 ἂν πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν  
 τοῖς κρείττοσι; καὶ ἰδίᾳ αὐτοὶ οἱ ἀνδρεῖοι καὶ δυνατοὶ  
 τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα ὅτι κατα-  
 δουλωσάμενοι καρποῦνται; Ἀλλ' ἐγώ τοι, ἔφη, ἵνα  
 μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαντιὸν κατα-  
 κλείω, ἀλλὰ ξένος πανταχοῦ εἰμὶ. (14) Καὶ ὁ Σω-  
 κράτης ἔφη, Τοῦτο μέντοι ἡδὴ λέγεις δεινὸν πάλαι-  
 σμα· τοὺς γὰρ ξένους, ἐξ οὗ ὅτε Σίννις καὶ ὁ Σκεί-  
 ρων καὶ ὁ Προκρούσις ἀπέθανον, οὐδεὶς ἔτι ἀδι-  
 κεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι  
 καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους

πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθοὺς, καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται, καὶ ὅλλα κτῶνται οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις ἄλλους ἐξώθεν συμμάχους κατασκευάζονται· καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι ὅμως ἀδικοῦνται· (15) σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἐνθα πλεῖστοι ἀδικοῦνται, πολὺν χρόνον διατρίβων, εἰς ὁποίαν δ' ἂν πόλιν ἀφίκη, τῶν πολιτῶν πάντων ἥτιων ὢν, καὶ τοιούτους, οἷοις μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὅμως, διὰ τὸ ξένος εἶναι, οὐκ ἂν οἶει ἀδικηθῆναι; ἢ, διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν καὶ προσιώντι καὶ ἀπιόντι, θαρσύνεις; ἢ διότι καὶ δοῦλος ἂν οἶει τοιούτος εἶναι, οἷος μηδενὶ δεσπότῃ λυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν, πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ διαίτῃ χαίροντα; (16) Σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπόται τοῖς τοιούτοις οἰκέταις χρῶνται· ἄρα οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ κωλύουσιν, ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ἦ; τοῦ δὲ δραπείτευσιν δεσμοῖς ἀπεργουσι; τὴν ἀργίαν δὲ πληγὰς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν οἰκειῶν τινὰ τοιούτον ὄντα καταμανθάνῃς; (17) Κολάζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀναγκάσω. Ἀλλὰ γὰρ, ὦ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακολαθούντων, εἴ γε πει-

νήσουσι καὶ διαρήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνή-  
 σουσι καὶ τᾶλλα πάντα μοχθήσουσιν ἐκόντες ;  
 ἐγὼ μὲν γὰρ οὐκ οἶδ', ὅ τι διαφέρει τὸ αὐτὸ δέρμα  
 ἐκόντια ἢ ἄκοντια μαστιγοῦσθαι, ἢ ὅπως τὸ αὐτὸ σῶ-  
 μα πᾶσι τοῖς τοιοῦτοις ἐκόντια ἢ ἄκοντια πολιορκεῖ-  
 σθαι . ἄλλο γε ἢ ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ  
 λυπηρὰ ὑπομένειν ; (18) Τί δ', ὦ Ἀρίστιππε, ὁ  
 Σωκράτης ἔφη, οὐ δοκεῖ σοι τῶν τοιούτων διαφέρειν  
 τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν πενῶν, φά-  
 γοι ἂν ὁπότιε βούλοιτο, καὶ ὁ ἐκὼν θυγῶν, πίσι, καὶ  
 τᾶλλ' ὡσαύτως . τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι  
 οὐκ ἔξεσται, ὁπότ' ἂν βούληται, παύεσθαι ; ἔπειτα  
 ὁ μὲν ἐκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν  
 εὐφραίνεται . οἷον οἱ τὰ θηρία θηρῶντες, ἐλπίδι τοῦ  
 λήψεσθαι ἡδέως μοχθοῦσι . (19) Καὶ τὰ μὲν τοι-  
 αῦτα ἄθλα τῶν πόνων μικροῦ τιος ἀξιά ἐστι . τοὺς  
 δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ  
 ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι  
 καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, καὶ τὸν ἑαυτῶν  
 οἶκον καλῶς οἰκῶσι, καὶ τοὺς φίλους εὖ ποιῶσι, καὶ  
 τὴν παιρίδα εὐεργειῶσι, πῶς οὐκ οἶεσθαι χρητὴ τοῦ-  
 τούς καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὖ-  
 φραινομένους, ἀγαμένους μὲν ἑαυτούς, ἐπαινουμέ-  
 νους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων ; (20) Ἐτι  
 δὲ αἱ μὲν ῥαδιουργίαι καὶ ἐκ τοῦ παραχορῆμα ἡδυ-  
 ναὶ οὔτε σώματι εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι,  
 ὥς φασι οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιό-  
 λογον οὐδεμίαν ἐμποιοῦσιν . αἱ δὲ διὰ καριτέριος

ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες · λέγει δὲ που καὶ Ἡσίοδος ·

Τὴν μὲν γὰρ κακότητα καὶ ἱλαδὸν ἐστὶν ἐλέσθαι  
 ῥηϊδίως · λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.  
 Τῆς δ' ἀρετῆς ἰδρωῖτα θεοὶ προπάροισιν ἔθηκαν  
 Ἀθάνατοι · μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτῇν,  
 Καὶ τρηχὺς τὸ πρῶτον · ἐπὴν δ' εἰς ἄκρον ἵκηται,  
 ῥηϊδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε ·

————— Τῶν πόνων  
 Πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησὶν ·

ᾧΩ πονηρὲ μὴ τὰ μαλακὰ μῶεο, μὴ τὰ σκληρὰ ἔχης.

(21) Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἱπρακλέους ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὧδέ πως λέγων, ὅσα ἐγὼ μέμνημαι · φησὶ γάρ, Ἱρακλέα, ἐπεὶ ἐκ παίδων εἰς ἡβὴν ὥρμαστο, ἐν ἣ οἱ νέοι ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα ὁποτέραν τῶν ὁδῶν τράπηται · (22) καὶ φανῆναι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπῆ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῦ, τὸ δὲ σῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ · τὴν δὲ ἐτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ

ἀπαλόιητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντιος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἢ ὥρα διαλάμποι· κατὰσκοπεῖσθαι δὲ θαυὰ ἑαυτὴν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾷται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν. (23) Ὡς δ' ἐγένοντο πλησιασίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἐιέραν, φθάσαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ, καὶ εἰπεῖν· Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐὰν οὖν ἐμὲ φίλην ποιήσῃ, ἐπὶ τὴν ἡδύστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσῃ. (24) Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φρονιεῖς, ἀλλὰ σκοπούμενος διάξεις, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτιὸν εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ τίνων ὀσφραινόμενος ἢ ἀπτόμενος ἡσθεύης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστα ἂν εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τοῦτων πάντων τυγχάνοις. (25) Ἐὰν δέ ποτε γένηται τις ὑποψία σπάνεως ἀφ' ὧν ἔσται ταῦτα, οὐ φόβος, μὴ σε ἀγάγω ἐπὶ τὸ ποροῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζονται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ἢ τι κερδαῖναι·



πανιαχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξ-  
ουσίαν ἐγώ γε παρέχω. (26) Καὶ ὁ Ἡρακλῆς  
ἀκούσας ταῦτα, ὦ γύναι, ἔφη, ὄνομα δέ σοι τί  
ἐστιν; Ἡ δὲ, Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με  
Εὐδαιμονίαν, οἱ δὲ μισοῦντες ὑποκοριζόμενοι ὀνο-  
μάζουσί με Κακίαν. (27) Καὶ ἐν τούτῳ ἡ εἰτέρα  
γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ ἤκω πρὸς σέ, ὦ  
Ἡράκλειε, εἰδυῖα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν  
τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπί-  
ζω, εἰ τὴν πρὸς ἐμέ ὁδὸν τράποις, σφόδρ' ἂν σε τῶν  
καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ  
ἐμέ ἔτι πολὺ ἐντιμοιέραν καὶ ἐν' ἀγαθοῖς διαπρε-  
πεστέραν φανῆναι· οὐκ ἐξαπαιτήσω δέ σε προσιμίῳις  
ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα δηγή-  
σονται μετ' ἀληθείας. (28) Τῶν γὰρ ὄντων ἀγα-  
θῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας  
θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς  
ἴλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεοὺς· εἴ-  
τε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐ-  
εργετητέον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τι-  
μᾶσθαι, τὴν πόλιν ὠφελήτέον· εἴτε ὑπὸ τῆς Ἑλλά-  
δος πάσης ἀξιοῖς ἐν' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλ-  
λάδα πειραιτέον εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι  
βούλει καρποὺς ἀφθόνους, τὴν γῆν θεραπευτέον·  
εἴτε ἀπὸ βοσκημάτων οἶε δεῖν πλουτίζεσθαι, τῶν  
βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμου ὁρμᾶς  
αὖξεσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευ-  
θεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολέμι-

καὶς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθη-  
 τέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δέ  
 καὶ τῷ σώματι βούλει δυνατός εἶναι, τῇ γνώμῃ ὑπε-  
 ρειεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις  
 καὶ ἰδρωτί. (29) Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν,  
 ὥς φησι Πρόδικος, Ἐννοεῖς, ὦ Ἰπράκλεις, ὥς χαλε-  
 πὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή  
 σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν  
 ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. (30) Καὶ ἡ  
 Ἀρειὴ εἶπεν, ὦ τληῆμον! τί δέ σὺ ἀγαθὸν ἔχεις;  
 ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέ-  
 λουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμέ-  
 νεις, ἀλλὰ πρὶν ἐπιθυμῆσαι, πάντων ἐμπλήσασαι,  
 πρὶν μὲν πεινῆν, ἐσθίουσα, πρὶν δὲ διαψῆν, πίνουσα·  
 ἵνα μὲν ἡδέως φάγῃς, ὀψοποιούς μηχανωμένη, ἵνα  
 δὲ ἡδέως πίνηῃς, οἶνους τε πολυτελεῖς παρασκευάζει,  
 καὶ τοῦ θέρους χῶνα περιθέουσα ζητεῖς. ἵνα δὲ  
 καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρώματας μαλα-  
 καὶς ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς  
 κλῖναις παρασκευάζει· οὐ γὰρ διὰ τὸ ποιεῖν, ἀλλὰ  
 διὰ τὸ μηδὲν ἔχειν, ὅ τι ποιῇς, ὕπνου ἐπιθυμεῖς· τὰ  
 δ' ἀφροδίσια πρὸ τοῦ δεῖσθαι ἀναγκάζεις, πάντα  
 μηχανωμένη, καὶ γυναῖξι καὶ ἀνδράσι χρωμένη·  
 οὕτω γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν  
 νυκτὸς ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον  
 κατακοιμίζουσα. (31) Ἀθάνατος δὲ οὖσα, ἐκ θε-  
 ῶν μὲν ἀπερρέφαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτι-  
 μάξῃ· τοῦ δὲ πάντων ἡδέιστου ἀκούσματος, ἐπαίνου

σεαυτῆς ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεά-  
 ματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον κα-  
 λὸν τεθέασαι. Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσεις;  
 τίς δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ  
 φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἳ, νέοι  
 μὲν ὄντες, τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι  
 δὲ γερόμενοι, ταῖς ψυχαῖς ἀνόητοι· ἀπόνως μὲν λι-  
 παροὶ διὰ νεότητος φερόμενοι, ἐπιπόνως δὲ αὐχμη-  
 ροὶ διὰ γήρως περῶντες· τοῖς μὲν πεπραγμένοις αἰ-  
 σχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι· τὰ  
 μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ  
 εἰς τὸ γῆρας ἀποθέμενοι. (32) Ἐγὼ δὲ σύνειμι  
 μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔρ-  
 γον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς  
 ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ πα-  
 ρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει· ἀγαπη-  
 τὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἴκων  
 δεσπόταις, εὐμενὴς δὲ παρασιτάτις οἰκέταις, ἀγαθὴ  
 δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν  
 ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοι-  
 νωνός. (33) Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα  
 μὲν καὶ ἀπράγμων οἰων καὶ ποιῶν ἀπόλαυσις·  
 ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. Ὑπ-  
 νος δὲ αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις· καὶ  
 οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον  
 μεθιαῖσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς  
 τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραί-  
 τεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως

μὲν τῶν παλαιῶν πράξεων μέμνηται, εὖ δὲ τὰς παρούσας ἤδονται πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης αἵτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοιτάτην εὐδαιμονίαν κεκτηῖσθαι. (34) Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδευσιν· ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειότηροις ῥήμασιν, ἣ ἐγὼ νῦν. Σοὶ δ' οὖν ἄξιον, ὦ Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειραῖσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζεν.

## CAP. II.

Lamprocleum filium matri iratum placat et pietatis causas docet.

Αἰσθόμενος δέ ποτε Λαμπροκλέα, τὸν πρεσβύτατον υἱὸν ἑαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα, Εἰπέ μοι, ἔφη, ὦ παῖ, οἶσθ' ἄ τινας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς τί ποιῶντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἔγωγε, ἔφη· τοὺς γὰρ εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; Ἔμοιγε, ἔφη. (2) Ἦδη δέ ποτε ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἀδικον

εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, οὕτω καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον; Καὶ μάλ᾽, ἔφη· καὶ δοκεῖ μοι, ὑφ' οὗ ἂν τις εὖ παθὼν εἴτε φίλου εἴτε πολεμίου μὴ πειρᾶται χάριν ἀποδιδόναι, ἀδικος εἶναι. (3) Οὐκοῦν, εἴ γε οὕτως ἔχει τοῦτο, εἰλικρινῆς τις ἂν εἴη ἀδικία ἢ ἀχαριστία; Συνωμολόγει. Οὐκοῦν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῶ χάριν, τοσοῦτῳ ἀδικώτερος ἂν εἴη; Συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τίνων εὖροιμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν· καὶ αἱ πόλεις ἐλὼ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὡς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες. (4) Καὶ μὴν οὐ τῶν γε ἀφροδισίων ἔνεκα παιδοποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις· ἐπεὶ τούτου γε τῶν ἀπολυσόντων μεστὰί μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκήματα· φανεροὶ δ' ἐσμέν καὶ σκοπούμενοι, ἐξ ὁποίων ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκνοποιούμεθα. (5) Καὶ ὁ μὲν γε ἀνὴρ τὴν τε συντεκνοποιήσουςαν ἑαυτῷ τρέφει, καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει πάντα ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὡς ἂν δύνηται πλεῖστα·

ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου, καὶ μεταδιδοῦσα τῆς τροφῆς, ἣ καὶ αὐτὴ τρέφεται, καὶ σὺν πολλῷ πόνῳ διενέγκασα καὶ τεκοῦσα, τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπογθυῖα οὐδὲν ἀγαθόν, οὔτε γιγνώσκον τὸ βρέφος ὑφ' οἷου εὖ πάσχει, οὐδὲ σημαίνειν δυνάμενον, οἷου δεῖται· ἀλλ' αὐτὴ στοχαζομένη τὰ τε συμφέροντα καὶ τὰ κεχαρισμένα πειρᾶται ἐκπληροῦν· καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὶς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα τίνα τούτων χάριν ἀπολήψεται. (6) Καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καὶ, ἐπειδὴν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μανθάνειν τι, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσιν· ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες, καὶ ἐπιμελοῦνται πάντα ποιῶντες, ὅπως ἂν οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι. (7) Πρὸς ταῦτα ὁ νεανίσκος ἔφη· Ἀλλὰ τοι εἰ καὶ ταῦτα πάντα πεποιήκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. Καὶ ὁ Σωκράτης, Πότερα δὲ οἶει, ἔφη, θηρίου ἀγριότητα δυσφορωτέραν εἶναι ἢ μητρός; Ἐγὼ μὲν οἶμαι, ἔφη, μητρός, τῆς γε τοιαύτης. Ἦδη πῶποτε οὖν ἡ δακοῦσα κακὸν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ θηρίων ἤδη πολλοὶ ἔπαθον; (8) Ἀλλὰ, νῆ Δία, ἔφη, λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιο ἀκοῦσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἶει ταύ-

τῇ δυσάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδί-  
 ου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα  
 παρασχεῖν; πόσα δὲ λυπῆσαι κάμνων; Ἀλλ' οὐ-  
 δεσπόετε αὐτὴν, ἔφη, οὐτ' εἶλα οὐτ' ἐποίησα οὐδέν,  
 ἐφ' ᾧ ἡσχύνθη. (9) Τί δ'; οἶει, ἔφη, χαλεπώτερον  
 εἶναι σοι ἀκούειν ὧν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς,  
 ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγω-  
 σιν; Ἀλλ', οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόν-  
 των οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν  
 ἀπειλοῦντα ἀπειλεῖν ἵνα κακὸν τι ποιήσῃ, ῥαδίως  
 φέρουσι. Σὺ δ' εὖ εἰδὼς, ὅτι, ἃ λέγει σοι ἡ μήτηρ,  
 οὐ μόνον οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βου-  
 λομένη σοι ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ, χαλεπαί-  
 νεις; ἢ νομίζεις κακόνου τὴν μητέρα σοι εἶναι;  
 (10) Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι. Καὶ ὁ  
 Σωκράτης, Οὐκοῦν, ἔφη, σὺ ταύτην, εὖνουν τέ σοι  
 οὔσαν καὶ ἐπιμελομένην ὥς μάλιστα δύναται κάμ-  
 νοντιος, ὅπως ὑγιανεῖς τε καὶ ὅπως τῶν ἐπιτηδείων  
 μηδενὸς ἐνδεὲς ἔσῃ, καὶ πρὸς τούτοις, πολλὰ τοῖς  
 θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ, καὶ εὐχὰς ἀπο-  
 διδοῦσαν, χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ  
 τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ  
 δύνασθαι φέρειν. (11) Εἰπέ δέ μοι, ἔφη, πότερον  
 ἄλλόν τινα οἶει δεῖν θεραπεύειν; ἢ παρσκευάσαι  
 μηδενὶ ἀνθρώπων πειραῖσθαι ἀρέσκειν, μηδ' ἐπεσθαι,  
 μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι;  
 Ναὶ μὰ Δία ἔγωγε, ἔφη. (12) Οὐκοῦν, ἔφη ὁ Σω-  
 κράτης, καὶ τῷ γείονι βούλει σὺ ἀρέσκειν, ἵνα σοι

καὶ πῦρ ἐναυή, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καὶ, ἂν τι σφαλλόμενος τύχης, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι; Ἐγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἴ τῳ ἄλλῳ ἐντυγ-  
 χάνοις, οὐδὲν ἂν σοι διαφέρῃσι φίλον ἢ ἐχθρὸν γε-  
 νέσθαι, ἢ καὶ τῆς παρὰ τούτων εὐνοίας οἷε δεῖν ἐπιμελεῖσθαι; Ἐγωγε, ἔφη. (13) Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρσκευάσαι, τὴν δὲ μητέρα τὴν πάντων μάλιστα σε φιλοῦσαν οὐκ οἷε δεῖν θερα-  
 πεύειν; οὐκ οἶσθα, ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχα-  
 ριστίας οὐδεμιᾶς ἐπιμελεῖται, οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόν-  
 τας· ἐὰν δέ τις γενέας μὴ θεραπεύῃ, τούτῳ δίκην τε ἐπιιύθῃσι, καὶ ἀποδοκιμάζουσα οὐκ ἔα ἄρχειν τοῦτον, ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; Καὶ νῆ Δία ἐὰν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. (14) Σὺ μὲν οὖν, ὦ παῖ, ἂν σωφρονῇς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρὸς, μὴ σε καὶ οὔτιοι, νομίσαντες ἀχάριστον εἶναι, οὐκ ἐθέλωσιν εὖ ποιεῖν· τοὺς δὲ ἀνθρώπους αὖ φυλάξῃ, μὴ σε αἰ-  
 σθόμενοι τῶν γονέων ἀμελοῦντα πάντες αἰτιμάσωσιν, κατὰ ἐν ἐρημίᾳ φίλων ἀναφανῆς· εἰ γάρ σε ὑπολά-  
 βοιεν πρὸς τοὺς γονέας ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.



## CAP. III.

Fratres invicem sibi iratos placat, et concordiam commendat Socrates.

Χαιρεφῶντι δέ ποιε καὶ Χαιρεκράτην, ἀδελφῶ  
μὲν ὄντι ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμῳ, αἰδοόμενος  
διαφερομένῳ, ἰδὼν τὸν Χαιρεκράτην, Εἰπέ μοι,  
ἔφη, ὦ Χαιρεκράτες, οὐ δήπου καὶ σὺ εἴ τῶν τοι-  
ούτων ἀνθρώπων, οἳ χρησιμώτερον νομίζουσι χρήμα-  
τα ἢ ἀδελφούς; καὶ ταῦτα, τῶν μὲν ἀφρόνων ὄντων,  
τοῦ δὲ φρονίμου· καὶ τῶν μὲν βοηθείας δεομένων,  
τοῦ δὲ βοηθεῖν δυναμένου· καὶ πρὸς τούτοις, τῶν  
μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ενός. (2) Θαυ-  
μασιὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφούς ζη-  
μίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται,  
τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ  
τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται λογί-  
ζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς  
ἀρκοῦντα ἔχειν, ἢ μόνον διατῶμενον τὰ τῶν πολι-  
τῶν ἐπικινδύνως πάντα κεκτῆσθαι· ἐπὶ δὲ τῶν  
ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. (3) Καὶ οἰκείας  
μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχωσι,  
καὶ φίλους κτιῶνται, ὥς βοηθῶν δεόμενοι· τῶν δὲ  
ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνο-  
μένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. (4)  
Καὶ μὴν πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν  
αὐτῶν φῦναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι· ἐπεὶ καὶ

τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντροφῶν· πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων, καὶ ἥτιον τούτοις ἐπιτίθενται. (5) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἀλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ὥστε ἂν θεοὶ φέρειν τὸν ἀδελφόν, καὶ μὴ μικρῶν ἔνεκα φεύγειν· ἀγαθὸν γὰρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφὸς, ὦν οἶον δεῖ· ὅποτε μέντοι παντὸς ἐνδέοι, καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπιχειροῇ τοῖς ἀδυνάτοις; (6) Καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἢ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτὸν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πάντα χροῦ καὶ ἔργῳ καὶ λόγῳ ζημίᾳ μᾶλλον ἢ ὠφέλειά ἐστιν. (7) Ἀρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν ἐγχειροῦντι δὲ χρῆσθαι ζημίᾳ ἐστὶν, οὕτω καὶ ἀδελφὸς, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ χρῆσθαι, ζημίᾳ ἐστί; (8) Πῶς δ' ἂν ἐγὼ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἴην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνίστην, οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσσομαι. (9) Καὶ ὁ Σωκράτης ἔφη· Θαυμασιὰ γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μὲν, εἴ σοι ἦν ἐπὶ προβάτοις ἐπιτήδειος, καὶ τοὺς μὲν παι-

μένας ἡσπάζετο, σοὶ δὲ προσιώντι ἐχαλέπαινε, ἀμει-  
λῆσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας πρᾶν-  
νειν αὐτόν· τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγα-  
θὸν εἶναι, ὅντια πρὸς σέ οἷον δεῖ, ἐπίστασθαι δὲ  
ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν, οὐκ ἐπιχει-  
ρεῖς μηχανᾶσθαι, ὅπως σοι ὡς βέλτιστος ἔσται;  
(10) Καὶ ὁ Χαιρεκράτης, Δέδοικα, ἔφη, ὦ Σώκρα-  
τες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαι-  
ρεφῶντα ποιῆσαι πρὸς ἐμέ οἷον δεῖ. Καὶ μὴν οὐ-  
δέν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καινὸν δεῖ  
ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ, μηχανᾶσθαι· οἷς δὲ καὶ  
σὺ ἐπίστασαι αὐτοὺς, οἶμαι ἂν αὐτὸν ἀλόντια περὶ  
πολλοῦ ποιεῖσθαι σε. (11) Οὐκ ἂν φθάνοις, ἔφη,  
λέγων, εἴ τι ἡσθήσασί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ  
εἰδὼς λέληθα ἐμαυτόν; Λέγε δὴ μοι, ἔφη, εἴ τινα  
τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι,  
καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήης; Ἀῆλον ὅτι  
κατάρχοιμι ἂν τοῦ αὐτοῦ, ὅτε θύοιμι, καλεῖν ἐκεῖ-  
νον. (12) Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέ-  
ψασθαι, ὅποτε ἀποδημοῖς, ἐπιμελεῖσθαι τῶν σῶν,  
τί ἂν ποιήης; Ἀῆλον ὅτι πρότερος ἂν ἐγχειροῖην  
ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοῖ. (13) Εἰ  
δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν, ὅπο-  
τε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιήης; Ἀῆλον  
ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὅποτε  
ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυ-  
μεῖσθαι διαπράττειν μοι, ἐφ' ᾧ ἤκοιμι, δῆλον ὅτι  
καὶ τοῦτο θέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν.

(14) Πάντ' ἄρα σὺ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου· ἡ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῇς, εἰς πρότερος τὸν ἀδελφὸν εὖ ποιῇς; καὶ μὴν πλείσιον γε δοκεῖ ἀνὴρ ἐλαίνου ἄξιος εἶναι, ὅς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν· εἰ μὲν οὖν ἐδόκει μοι Χαιρεζῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν πρᾶξιν ταύτην, ἐκείνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιεῖσθαι· νῦν δέ μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάσασθαι τοῦτο. (15) Καὶ ὁ Χαιρεκράτης εἶπεν· "Διοπα λέγεις, ὦ Σώκράτες, καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγεῖσθαι· καίτοι τοῦτου γε παρὰ πᾶσιν ἀνθρώποις τὰναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. (16) Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον τῷ πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται; καὶ καθήμενον ὑπανάσσειν, καὶ κοίτῃ μαλακῇ τιμῆσαι, καὶ λόγων ὑπεῖξαι; ὦ γὰρ, μὴ ὀκνεῖς, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καὶ ἀπαυτνεῖν· καὶ πάντ' ταχὺ σοι ὑπακούσεται· οὐχ ὁρᾷς, ὥς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις, ἢ εἰ διδοίης τι· τοὺς δὲ καλοὺς καγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστα ἂν καιεργάσαιο. (17) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιῶντις, ἐκείνος μηδὲν βελτίον γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης,

ἢ κινδυνεύσεις ἐπιδειξαί, σὺ μὲν χρησιός τε καὶ φι-  
λάδελφος εἶναι, ἐκεῖνος δὲ φαυλός τε καὶ οὐκ ἄξιός  
εὐεργεσίας; Ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι·  
νομίζω γὰρ αὐτὸν, ἐπειδὴν αἰσθηταί σε προκαλού-  
μενον ἑαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονικί-  
σειν, ὅπως περιγένηταί σου καὶ λόγῳ καὶ ἔργῳ εὖ ποι-  
ῶν. (18) Νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον,  
ὥσπερ εἰ τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν  
ἀλλήλων ἐποίησεν, ἀφεμένῳ τούτου τράποιοντο πρὸς  
τὸ διακωλύειν ἀλλήλω· ἢ εἰ τῷ πόδε θεῖα μοῖρα  
πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλοις, ἀμελήσαν-  
τε τοῦτου ἐμποδίζοιεν ἀλλήλω. (19) Οὐκ ἂν πολλὴ  
ἀμαθία εἴη καὶ κακοδαιμονία, τοῖς ἐπ' ὠφελεία πε-  
ποιημένοις ἐπὶ βλάβῃ χρησθαι; Καὶ μὴν ἀδελφῶ  
γε, ὥς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μέζοντι ὠφε-  
λεία ἀλλήλοις, ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῶ καὶ  
τᾶλλα, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν  
γὰρ, εἰ θέοι αὐτὰς τὰ πλέον ὀργυιᾶς διέχοντα ἅμα  
ποιῆσαι, οὐκ ἂν δύναιντο· πόδες δὲ οὐδ' ἂν ἐπὶ τὰ  
ὀργυιὰν διέχοντα ἔλθοιεν ἅμα· ὀφθαλμοὶ δέ, οἱ  
καὶ δοκοῦντες ἐπὶ πλείστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν  
ἔτι ἐγγυτιέρω ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπί-  
σθεν ἰδεῖν δύναιντο· ἀδελφῶ δέ, φίλῳ ὄντι, καὶ πο-  
λὺ διεστιῶτε πρᾶτιτιον ἅμα καὶ τὰ ἐπ' ὠφελεία  
ἀλλήλοις.

## CAP. IV.

De amicitiae pretio.

Ἦκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, ἐξ ὧν ἔμοιγε ἐδόκει μάλιστα ἂν τις ὠφελεῖσθαι πρὸς φίλων κτησὶν τε καὶ χρεῖαν· τοῦτο μὲν γὰρ δὴ πολλῶν ἔφη ἀκούειν, ὥς πάντων κτημάτων κρᾶτιστον ἂν εἴη φίλος σαφὴς καὶ ἀγαθός· ἐπιμελουμένους δὲ παντὸς μᾶλλον ὁρᾶν ἔφη τοὺς πολλοὺς ἢ φίλων κηΐσεως. (2) Καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεύη κτωμένους τε ἐπιμελῶς ὁρᾶν ἔφη, καὶ τὰ ὄντια σῶζειν περρωμένους· φίλον δὲ, ὃ μέγιστον ἀγαθὸν εἶναί φασιν, ὁρᾶν ἔφη τοὺς πολλοὺς οὔτε ὅπως κτησονται φροντίζοντας, οὔτε ὅπως οἱ ὄντες ἑαυτοῖς σῶζονται. (3) Ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκειῶν, ὁρᾶν τινὰς ἔφη τοῖς μὲν οἰκείαις καὶ ἰατροῦς εἰσάγοντας, καὶ τᾶλλα τὰ πρὸς ὑγίειαν ἐπιμελῶς παρὰσκευάζοντας, τῶν δὲ φίλων ὀλιγοροῦντας· ἀποθανόντων τε ἀμφοτέρων, ἐπὶ μὲν τοῖς οἰκείαις ἀχθομένους τε καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰομένους ἐλαττοῦσθαι· καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἐὼντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦντας. (4) Ἐτι δὲ πρὸς τούτοις ὁρᾶν ἔφη τοὺς πολλοὺς τῶν μὲν ἄλλων κτημάτων καὶ πάνυ πολλῶν αὐτοῖς ὄντων τὸ πλῆθος εἰδότας, τῶν δὲ φίλων ὀλίγων ὄντων

οὐ μόνον τὸ πλῆθος ἀγροοῦντας, ἀλλὰ καὶ τοῖς  
 πυρθανομένοις τοῦτο καὶ ἀλέγειν ἐγχειρήσαντας, οὓς  
 ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθεσθαι·  
 τοσοῦτον αὐτοὺς τῶν φίλων φρονιζέειν. (5) Καίτοι  
 πρὸς ποῖον κτήμα τῶν ἄλλων παραβαλλόμενος φί-  
 λος ἀγαθὸς οὐκ ἂν πολλῷ κρείιτων φανεῖ; ποῖος  
 γὰρ ἵππος ἢ ποῖον ζευγὸς οὕτω χρήσιμον, ὥσπερ ὁ  
 χρηστὸς φίλος; ποῖον δὲ ἀνδράποδον οὕτως εὖρον  
 καὶ παραμόνιμον; ἢ ποῖον ἄλλο κτήμα οὕτω παγ-  
 χρηστον; (6) Ὁ γὰρ ἀγαθὸς φίλος ἑαυτὸν τάττει  
 πρὸς πᾶν τὸ ἐλλείπον τῷ φίλῳ καὶ τῆς τῶν ἰδίων  
 κατασκευῆς καὶ τῆς τῶν κοινῶν πράξεως· καὶ ἂν τέ  
 τινα εὖ ποιῆσαι δέη, συνεπισχύει, ἂν τέ τις φόβος  
 ταράττῃ, συμβοηθεῖ, τὰ μὲν συαναλίσκων, τὰ δὲ  
 συμπράττων, καὶ τὰ μὲν συμπλείθων, τὰ δὲ βιαζό-  
 μενος, καὶ εὖ μὲν πράττοντας πλεῖστα εὐφραίνων,  
 σφαλλομένους δὲ πλεῖστα ἐπανορθῶν. (7) Ἄ δὲ  
 αἵ τε χεῖρες ἐκάστω ὑπηρετοῦσι, καὶ οἱ ὀφθαλμοὶ  
 προσορῶσι, καὶ τὰ ὧτα προακούουσι, καὶ οἱ πόδες  
 διανύουσιν, τούτων φίλος εὐεργειῶν οὐδενὸς λείπε-  
 ται· πολλάκις δὲ, ἃ πρὸ αὐτοῦ τις οὐκ ἐξει-  
 γάσαιο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήρυσσε,  
 ταῦτα ὁ φίλος πρὸ τοῦ φίλου ἐξήρκεσεν. Ἄλλ'  
 ὅμως ἔνιοι δένδρα μὲν πειρῶνται θεραπεύειν τοῦ  
 καρποῦ ἕνεκεν· τοῦ δὲ παμφορωτάτου κτήματος, ὃ  
 καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλεῖστοι  
 ἐπιμέλονται.

## CAP. V.

Explorare se quemque, quanti ab amicis aestimari possit, et ut magni aestimetur, elaborare debere.

Ἦκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει μοι προιρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτὸν, ὅπουσιν τοῖς φίλοις ἄξιος εἴη. Ἰδὼν γάρ τινα τῶν ξυνόντων ἀμελοῦντα φίλου πενία πιεζομένου, ἤρειτο Ἀντιοθένη ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. (2) Ἄρα, ἔφη, ὦ Ἀντιόθενες, εἰσὶ τινες ἀξίαι φίλων, ὥσπερ οἰκειῶν; Τῶν γὰρ οἰκειῶν ὁ μὲν που δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα. Νικίας δὲ ὁ Νικηράτιου λέγεται ἐπιστάτην εἰς τὰργύρια πρίασθαι ταλάντου. Σκοπῶμεν δὴ τοῦτο, ἔφη, εἰ ἄρα, ὥσπερ τῶν οἰκειῶν, οὕτω καὶ τῶν φίλων εἰσὶν ἀξίαι. (3) Ναὶ μὰ Δι', ἔφη ὁ Ἀντιοθένης· ἐγὼ οὖν βουλοίμην ἂν τὸν μὲν τινα φίλον μοι εἶναι μᾶλλον ἢ δύο μναῖς, τὸν δ' οὐδ' ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ πρὸ δέκα μνῶν ἐλοίμην ἂν, τὸν δὲ πρὸ πάντων χρημάτων καὶ πόρων προαίμην ἂν φίλον μοι εἶναι. (4) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτὸν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὢν, καὶ πειραῖσθαι ὡς πλείστου ἄξιος εἶναι, ἵνα ἦτιον αὐτὸν οἱ φίλοι προδιδῶσιν. ἐγὼ γάρ τοι, ἔφη, πολλάκις ἀκούω τοῦ μὲν, οἷ προὔδωκεν



αὐτὸν φίλος ἀνὴρ, τοῦ δέ, ὅτι μὲν ἀνθ' ἑαυτοῦ  
μᾶλλον εἴλειο ἀνὴρ, ὃν ᾧο φίλον εἶναι. (5) Τὰ  
τοιαῦτα πάντα σκοπῶ, μὴ, ὥσπερ, ὅταν τις οἰκείην  
πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντιος, οὕτω  
καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλεῖον τῆς ἀξί-  
ας λαβεῖν, ἐπαγωγὸν ἢ προδίδοσθαι· τοὺς δὲ χρη-  
στοὺς οὕτε οἰκείας πάνυ τι πωλουμένους ὄρω, οὕτε  
φίλους προδιδομένους.

## CAP. VI.

De amicis cum deligendis tum conciliandis.

Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν, φίλους  
ὁποίους ἄξιον κτᾶσθαι, φρενοῦν τοιάδε λέγων. Εἰπέ  
μοι, ἔφη, ὦ Κριόβουλε, εἰ δεοίμεθα φίλου ἀγα-  
θοῦ, πῶς ἂν ἐπιχειροῦμεν σκοπεῖν; ἄρα πρῶτον  
μὲν ζητητέον, ὅστις ἄρχει γαστροῦ τε καὶ φιλοποσίας  
καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ  
τούτων κρατούμενος οὐτ' αὐτὸς ἑαυτῷ δύναται ἂν  
οὕτε φίλῳ τὰ δέοντα πράττειν. Μὰ Δί', οὐ δῆτα,  
ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφε-  
κτέον δοκεῖ σοι εἶναι; Πάνυ μὲν οὖν, ἔφη. (2) Τί  
γάρ; ἔφη, ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν,  
ἀλλ' αἰεὶ τῶν πλησίων δεῖται, καὶ λαμβάνων μὲν μὴ  
δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ δι-  
δόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος

εἶναι; Πάνυ, ἔφη. Οὐκοῦν ἀφεκτέον καὶ τούτου;  
 Ἀφεκτέον μέντοι, ἔφη. (3) Τί γάρ; ὅστις χρημα-  
 τίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐλίθυ-  
 μεῖ, καὶ διὰ τοῦτο δυσξύμβολός ἐστι, καὶ λαμβάνων  
 μὲν ἡδεται, ἀποδιδόναι δὲ οὐ βούλεται; Ἐμοὶ μὲν  
 δοκεῖ, ἔφη, οὗτος εἷς πονηρότερος ἐκείνου εἶναι.  
 (4) Τί δέ; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι  
 μηδὲ πρὸς ἕν ἄλλο σχολὴν ποιεῖται, ἢ ὁπόθεν αὐ-  
 τὸς κερδαίνει; Ἀφεκτέον καὶ τούτου, ὥς ἐμοὶ δοκεῖ.  
 ἀνωφελὴς γάρ ἂν εἴη τῷ χρωμένῳ. Τί δέ; ὅστις  
 σιτισιῶδης τέ ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις  
 ἐχθροὺς παρέχειν; Φευκτέον, νῆ Δία, καὶ τούτον.  
 Εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχει, εὖ δὲ  
 πάσχων ἀνέχοιτο, μηδὲν φροντίζων τοῦ ἀντιευεργε-  
 τεῖν; Ἀνωφελὴς ἂν εἴη καὶ οὗτος· ἀλλὰ ποῖον, ὃ  
 Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι; (5) Οἶ-  
 μαί μὲν, ὅς τ' ἀναντία τούτων, ἐγκρατὴς μὲν ἐστι  
 τῶν διὰ τοῦ σώματος ἡδονῶν, εὐορκος δὲ καὶ εὐξύμ-  
 βολος ὧν τυγχάνει, καὶ φιλόνηκος πρὸς τὸ μὴ ἐλ-  
 λείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας ἑαυτὸν,  
 ὥστε λυσιτελεῖν τοῖς χρωμένοις. (6) Πῶς οὖν ἂν  
 ταῦτα δοκιμάσαιμεν, ὃ Σώκρατες, πρὸ τοῦ χρη-  
 σθαι; Τοὺς μὲν ἀνδριαντοποιοὺς, ἔφη, δοκιμάζο-  
 μεν, οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὅν ἂν  
 ὁρῶμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασ-  
 μένον, τούτῳ πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιῆ-  
 σειν. (7) Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὅς ἂν τοὺς  
 φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνηται, δῆλον εἴ-

ναι καὶ τοὺς ὑστέρους εὐεργητήσονται; Καὶ γὰρ ἱπποῖς, ἔφη, ὃν ἂν τοῖς πρόσθεν ὁρῶ καλῶς κεχρημένον, τοῦτον καὶ ἄλλοις οἶμαι καλῶς χρῆσεσθαι. (8) Εἶεν, ἔφη· ὃς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μὲν, ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον; εἰ συμβουλευουσιν αὐτὸν φίλον ποιεῖσθαι. Τί οὖν; ἔφη, ὃν ἂν ἡμῖν δοκῇ, καὶ οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις εἰπεῖν, ὅπως οὗτος θηραιοτός; (9) Μὰ Δί', ἔφη, οὐ κατὰ πόδας, ὥσπερ ὁ λαγὼς, οὐδ' ἀπάτη, ὥσπερ αἱ ὄρνιθες, οὐδὲ βία, ὥσπερ οἱ ἐχθροί· ἄκοντα γὰρ φίλον ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δήσαντα κατέχειν, ὥσπερ δοῦλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίνονται οἱ ταῦτα πάσχοντες. Φίλοι δὲ πῶς; ἔφη. (10) Εἶναι μὲν τινάς φασιν ἐπρωδὰς, αἳ οἱ ἐπιστάμενοι ἐπάδοντες οἷς ἂν βούλωνται, φίλους ἑαυτοῖς ποιοῦνται· εἶναι δὲ καὶ φίλιρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρώμενοι, φιλοῦνται ὑπ' αὐτῶν. (11) Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἂν; Ἄ μὲν αἱ Σειρῆνες ἐπῆδον τῷ Ὀδυσσεῖ, ἤκουσας Ὀμήρου, ὧν ἐστιν ἀρχὴ τοιαύδε τις·

Δεῦρ' ἄγε δὴ πολίαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν.

Ταύτην οὖν, ἔφη, τὴν ἐπρωδὴν, ὦ Σώκρατες, καὶ τοῖς ἄλλοις ἀνθρώποις αἱ Σειρῆνες ἐπάδουσαι κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; (12) Οὐκ· ἀλλὰ τοῖς ἐπ' ἀρειῇ φιλοτιμουμένοις οὕτως ἐπῆδον. Σχεδὸν τι λέγεις τοιαῦτα

χρῆναι ἐκάστῳ ἐπάδειν, οἷα μὴ νομίζει ἀκούων τὸν  
 ἐπαινοῦντα καταγελῶντα λέγειν· οὕτω μὲν γὰρ  
 ἐχθίων τ' ἂν εἴη, καὶ ἀπελαύνει τοὺς ἀνθρώπους  
 ἀφ' ἑαυτοῦ, εἰ τὸν εἰδότα, ὅτι μικρός τε καὶ αἰσχρὸς  
 καὶ ἀσθενής ἐστιν, ἐπαινοῖ λέγων, ὅτι καλὸς τε καὶ  
 μέγας καὶ ἰσχυρὸς ἐστιν. "Ἄλλας δέ τινας οἶσθα  
 ἐπρωδᾶς; (13) Οὐκ· ἀλλ' ἤκουσα μὲν, ὅτι Περι-  
 κλῆς πολλὰς ἐπίσταιτο, ἅς ἐλάθων τῇ πόλει ἐποίει  
 αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε  
 τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί' οὐκ ἐπάδων,  
 ἀλλὰ περιάψας τι ἀγαθὸν αὐτῇ. (14) Δοκεῖς μοι  
 λέγειν, ὦ Σώκρατες, ὥς, εἰ μέλλοιμεν ἀγαθὸν τινα  
 κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέ-  
 σθαι [λέγειν τε καὶ πράττειν]. Σὺ δὲ ᾧ, ἔφη ὁ  
 Σωκράτης, οἷόν τ' εἶναι πονηρὸν ὄντα χρηστοὺς φί-  
 λους κήσασθαι; (15) Ἐώρων γάρ, ἔφη ὁ Κρι-  
 τόβουλος, ρήτοράς τε φαύλους ἀγαθοῖς δημηγόροις  
 φίλους ὄντας, καὶ στρατηγεῖν οὐχ ἱκανοὺς πάνυ  
 στρατηγικοῖς ἀνδράσιν εἰαίρους. (16) Ἄρ' οὖν,  
 ἔφη, καὶ, περὶ οὗ διαλεγόμεθα, οἶσθά τινας, οἳ  
 ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖ-  
 σθαι; Μὰ Δί', οὐ δῆτ', ἔφη· ἀλλ' εἰ ἀδύνατόν  
 ἐσσι, πονηρὸν ὄντα καλοὺς καὶ ἀγαθοὺς φίλους κτή-  
 σασθαι, ἐκείνο ἤδη λέγε μοι, εἰ ἔστιν, αὐτὸν καλὸν  
 καὶ ἀγαθὸν γενόμενον, ἐξ εἰοίμου τοῖς καλοῖς καὶ ἀγα-  
 θοῖς φίλον εἶναι. (17) Ἡ ταράττει σε, ὦ Κριτό-  
 βουλε, ὅτι πολλάκις ἀνδρας καὶ καλὰ πράττοντας  
 καὶ τῶν αἰσχρῶν ἀπεχομένους ὁρᾷς, ἀντὶ τοῦ φί-

λους εἶναι στασιάζοντας ἀλλήλοις, καὶ χαλεπώτερον  
 χρωμένους τῶν μηθενὸς ἀξίων ἀνθρώπων; (18)  
 Καὶ οὐ μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται  
 τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν  
 μάλιστα ἐπιμελούμεναι, καὶ τὰ αἰσχροῦ ἥκιστα προ-  
 σιέμεναι, πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας.  
 (19) Ἄ λογιζόμενος, πάνυ ἀθύμως ἔχω πρὸς τὴν  
 τῶν φίλων κηΐσιν· οὔτε γὰρ τοὺς πονηροὺς ὁρῶ  
 φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ  
 ἀχάριστοι ἡ ἀμελεῖς ἡ πλεονέκται ἡ ἄπιστοι ἡ ἀκρα-  
 τεῖς ἄνθρωποι δύναντο φίλοι γενέσθαι; Οἱ μὲν  
 οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχ-  
 θροὶ μᾶλλον ἢ φίλοι πεφυκέναι. (20) Ἀλλὰ μὴν,  
 ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ  
 ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονη-  
 ρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ'  
 ἂν; Εἰ δέ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζου-  
 σί τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι, καὶ φθο-  
 νοῦντες ἑαυτοῖς μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι  
 ἔδονται, καὶ ἐν τῶν ἀνθρώποις εὐνοία καὶ πίστις  
 ἔσται; (21) Ἀλλ' ἔχει μὲν, ἔφη ὁ Σωκράτης, ποι-  
 κίλως πως ταῦτα, ὦ Κριτόβουλε· φύσει γὰρ ἔχου-  
 σιν οἱ ἄνθρωποι τὰ μὲν, φιλικά· δέονταί τε γὰρ  
 ἀλλήλων, καὶ ἐλεοῦσι, καὶ συνεργοῦντες ὠφελοῦσι,  
 καὶ τοῦτο συνιέντες χάριν ἔχουσιν ἀλλήλοις· τὰ δέ,  
 πολεμικά· τὰ τε γὰρ αὐτὰ καλὰ καὶ ἡδέα νομίζον-  
 τες ὑπὲρ τούτων μάχονται, καὶ διχογνωμονοῦντες  
 ἐναντιοῦνται· πολεμικὸν δέ καὶ ἔρις καὶ ὀργή· καὶ

δυσμενές μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν δὲ ὁ  
 φθόνος. (22) Ἀλλ' ὁμῶς διὰ τούτων πάντων ἡ  
 φιλία διαδυομένη συνάπτει τοὺς καλοὺς τε καὶ ἀγα-  
 θοὺς· διὰ γὰρ τὴν ἀρετὴν αἰροῦνται μὲν ἄνευ πό-  
 νου τὰ μέτρια κεκτηῖσθαι μᾶλλον, ἢ διὰ πολέμου  
 πάντων κυριεύειν· καὶ δύνανται πεινῶντες καὶ δι-  
 ψῶντες ἀλύπως σίτου καὶ ποιοῦ κοινωνεῖν, καὶ τοῖς  
 τῶν ὥραίων ἀφροδισίοις ἡδόμενοι ἐγκαρτερεῖν, ὥστε  
 μὴ λυπεῖν, οὐς μὴ προσήκει. (23) δύνανται δὲ  
 καὶ χρημάτων οὐ μόνον, τοῦ πλεονεκτεῖν ἀπεχόμε-  
 νοι, νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλή-  
 λους· δύνανται δὲ καὶ τὴν ἔρην οὐ μόνον ἀλύπως  
 ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι, καὶ  
 τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον προϊέ-  
 ναι· τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι, τὰ μὲν  
 ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέχοντες, τὰ δὲ  
 τῶν φίλων, ἑαυτῶν νομίζοντες. (24) Πῶς οὖν οὐκ  
 εἰκὸς τοὺς καλοὺς τε καὶ ἀγαθοὺς καὶ τῶν πολιτικῶν  
 τιμῶν μὴ μόνον ἀβλαβεῖς ἀλλὰ καὶ ὠφελίμους ἀλ-  
 λήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες  
 ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἐξουσίαν  
 ἔχωσι χρήματά τε κλέπτειν καὶ ἀνθρώπους βιάζε-  
 σθαι καὶ ἡδυπαθεῖν, ἀδικοί τε καὶ πονηροὶ ἂν εἶεν  
 καὶ ἀδύνατοι ἄλλῳ συναρμόσαι. (25) Εἰ δέ τις ἐν  
 πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτὸς τε μὴ ἀδι-  
 κῆται, καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται,  
 καὶ ἄρξας ἀγαθὸν τι ποιεῖν τὴν πατρίδα πειρᾶται,  
 διὰ τί ὁ τοιοῦτος ἄλλῳ τοιούτῳ οὐκ ἂν δύναιτο συν-

αρμοῖσαι; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν καλῶν καγαθῶν ἥτιον δυνήσεται; ἢ τὴν πόλιν εὐεργετῆν ἀδυνατώτερος ἔσται, καλοὺς τε καγαθοὺς ἔχων συνεργούς; (26) Ἀλλὰ καὶ ἐν τοῖς γυμνακοῖς ἀγῶσι δηλόν ἐστιν, ὅτι, εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ἰέναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων, καὶ πάντα τὰ ἄθλα οὗτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔωσι τοῦτο ποιῆν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ καγαθοὶ κρατιστεύουσιν, οὐδεὶς κωλύει, μεθ' οὗ ἂν τις βούληται, τὴν πόλιν εὐεργετῆν· πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κηισάμενον πολιτεύεσθαι, τοῦτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον; (27) Ἀλλὰ μὴν κακεῖνο δηλόν, ὅτι, καὶ πολεμῇ τίς τι, συμμαχῶν δεήσεται, καὶ τούτων πλειόνων, ἔαν καλοῖς καγαθοῖς ἀντιτάττηται· καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμεῖσθαι· πολὺ δὲ κρεῖττον τοὺς βελτίστους ἐλάττονας εὖ ποιῆν, ἢ τοὺς χείρονας πλείονας ὄντας· οἱ γὰρ πονηροὶ πολὺ πλειόνων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται. (28) Ἀλλὰ θαρρόων, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς γίνεσθαι, καὶ τοιοῦτος γινόμενος θηρᾶν ἐπιχείρει τοὺς καλοὺς τε καγαθοὺς· ἴσως δ' ἂν τί σοι καγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε καγαθῶν θήραν ἔχοιμι, διὰ τὸ ἐρωτικὸς εἶναι· δεινῶς γὰρ, ὧν ἂν ἐπιθυμήσω ἀνθρώπων, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν, καὶ πο-

θῶν ἀντιποθεῖσθαι, καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀν-  
 τεπιθυμεῖσθαι τῆς ξυνουσίας. (29) Ὅρῳ δὲ καὶ  
 σοὶ τούτων δεῆσον, ὅταν ἐπιθυμήσῃς φιλίαν πρὸς τι-  
 νας ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν  
 βούλοιο φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι  
 τοῦ ἀρέσκειν τῷ ἀρέσκειν μοι, οὐκ ἀπείρως οἶμαι  
 ἔχειν πρὸς θήραν ἀνθρώπων. (30) Καὶ ὁ Κριτό-  
 βουλος ἔφη· Καὶ μὴν, ὦ Σώκρατες, τούτων ἐγὼ τῶν  
 μαθημάτων πάσαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἐξαρ-  
 κέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς  
 ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. (31) Καὶ  
 ὁ Σωκράτης ἔφη· Ἀλλ', ὦ Κριτόβουλε, οὐκ ἔνεσ-  
 τιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας προσφέροντα  
 ποιεῖν ὑπομένειν τοὺς καλοὺς· πέλυσμαι δὲ καὶ  
 ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώ-  
 πους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε  
 Σειρήνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ  
 πᾶσι πόρρωθεν ἐληῖπον, πάντας φασὶν ὑπομένειν,  
 καὶ ἀκούοντας αὐτῶν κηλεῖσθαι. (32) Καὶ ὁ Κρι-  
 τόβουλος ἔφη· Ὡς οὐ προσοίσειας τὰς χεῖρας, εἴ  
 τι ἔχεις ἀγαθὸν εἰς φίλων κτῆσιν, δίδασκε. Οὐδὲ  
 τὸ σιόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ σιόμα  
 προσοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδὲ  
 γὰρ τὸ σιόμα προσοίσω οὐδενὶ, ἐὰν μὴ καλὸς ᾖ.  
 Εὐθύς, ἔφη, σὺ γε, ὦ Κριτόβουλε, τὸναντίον τοῦ  
 συμφέροντος εἴρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα  
 οὐχ ὑπομένουσιν· οἱ δὲ αἰσχροὶ καὶ ἡδέως προσίεν-  
 ται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι.



(33) Καὶ ὁ Κριτόβουλος ἔφη· Ὡς τοὺς μὲν καλοὺς φιλήσονται μου, τοὺς δ' ἀγαθοὺς καταφιλήσονται, θαρρύνων διδάσκει τῶν φίλων τὰ θηρατικά. Καὶ ὁ Σωκράτης ἔφη· Ὅτιαν οὖν, ὦ Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις με κατελπείν σου πρὸς αὐτὸν, ὅτι ἄγασαί τε αὐτοῦ, καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει, ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα μισοῦντα τοὺς ἐπαινοῦντας. (34) Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τοῦ ἀγασθαι αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτὸν, ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. (35) Ταῦτα μὲν δὴ, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ πρὸς οὓς ἂν βούλῃ φίλους ποιήσασθαι· ἐὰν δέ μοι εἴη ἐξουσίαν ὅπως λέγειν περὶ σοῦ, ὅτι ἐπιμελής τε τῶν φίλων εἶ, καὶ οὐδενὶ οὕτω χαίρεις, ὥς φίλοις ἀγαθοῖς, καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἥτιον ἢ ἐπὶ τοῖς ἑαυτοῦ καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἥτιον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίγνηται τοῖς φίλοις, οὐκ ἀποκείμενος μηχανώμενος, καὶ ὅτι ἐγνώκας, ἀνδρὸς ἀρετὴν εἶναι, νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δὲ ἐχθροὺς κακῶς· πάντῃ ἂν οἴμαι σοι ἐπιτήδειον εἶναι με σύνθηρον τῶν ἀγαθῶν φίλων. (36) Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὄν, ὅτι ἂν βούλῃ, περὶ ἐμοῦ λέγειν; Μὰ Δί', οὐχ, ὥς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ, τὰς ἀγαθὰς

προμνηστρίδας, μετὰ μὲν ἀληθείας τὰγαθὰ διαγγε-  
 λούσας, δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδεί-  
 αν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας· τοὺς  
 γὰρ ἑξαπατηθέντας ἅμα μισεῖν ἀλλήλους τε καὶ τὴν  
 προμνησαμένην· ἃ δὴ καὶ ἐγὼ πεισθεὶς ὀρθῶς ἔχειν,  
 ἡγοῦμαι οὐκ ἐξεῖναι μοι περὶ σοῦ λέγειν ἐπαινοῦντι  
 οὐδέν, ὃ τι ἂν μὴ ἀληθεύω. (37) Σὺ μὲν ἄρα,  
 ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἶ, ὃ Σώ-  
 κρατες, οἷος, ἂν μὲν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ  
 φίλους κηῆσασθαι, συλλαμβάνειν μοι· εἰ δέ μὴ, οὐκ  
 ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ.  
 Πότερα δ' ἂν, ἔφη ὁ Σωκράτης, ὃ Κριτόβουλε, δο-  
 κῶ σοι μᾶλλον ὠφελεῖν ἂν σε τὰ ψευδῇ ἐπαινῶν, ἢ  
 πείθων πειρᾶσθαι σε ἀγαθὸν ἄνδρα γενέσθαι; (38)  
 Εἰ δέ μὴ φανερόν οὕτω σοι, ἐκ τῶνδε σκέψαι· εἰ  
 γὰρ σε, βουλόμενος φίλον ποιῆσαι ναυκλήρῳ ψευ-  
 δόμενος ἐπαινοῦν, φάσκων ἀγαθὸν εἶναι κυβερνή-  
 την, ὃ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν μὴ  
 ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ ἐλλίδα, μὴ ἂν  
 σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἴ σοι πείσαι-  
 μι κοινῇ τὴν πόλιν ψευδόμενος, ὥς ὄντι στρατηγι-  
 κῶ τε καὶ δικαστικῶ καὶ πολιτικῶ ἑαυτὴν ἐπιτρέψαι,  
 τί ἂν οἶε σαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ παθεῖν; ἢ  
 εἴ τις ἰδίᾳ τῶν πολιτῶν πείσαιμι ψευδόμενος, ὥς  
 ὄντι οἰκονομικῶ τε καὶ ἐπιμελεῖ τὰ ἑαυτῶν ἐπι-  
 τρέψαι, ἅρ' οὐκ ἂν, πείραν διδοὺς, ἅμα τε βλαβε-  
 ρὸς εἴης, καὶ καταγέλαστος φαίνοιο; (39) Ἀλλὰ  
 συντομωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός,

ὦ Κριόβουλε, ὅτι ἂν βούλη δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι. "Ὅσοι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὖρῃσεις πάσας μαθήσει τε καὶ μελέει ἀνδιανομένας. Ἐγὼ μὲν οὖν, ὦ Κριόβουλε, οὕτως οἶμαι δεῖν θηρᾶν ἡμᾶς· εἰ δὲ σύ πως ἄλλως γιγνώσκεις, δίδασκε. Καὶ ὁ Κριόβουλος, Ἀλλ' αἰσχυροίμην ἂν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμι ἂν.

## CAP. VII.

Quomodo amicorum inopiae et angustiiis occurrere debeamus et consilio et opera, docetur dehinc usque ad finem libri; hoc vero capite exemplo colloquii cum Aristarcho habiti.

Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο γνώμη ἀκείσθαι, τὰς δὲ δι' ἔνδειαν, διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν· ἑρῶ δὲ καὶ ἐν τούτοις ἃ σύννοδα αὐτῷ. Ἀρίσταρχον γάρ ποτε ὁρῶν σκυθρωπῶς ἔχοντα, Ἔοικας, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν τι· χρηρὲ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἴσως γὰρ ἂν τί σε καὶ ἡμεῖς κουφίσαιμεν (2) Καὶ ὁ Ἀρίσταρχος, Ἀλλὰ μὴν ἔφη, ὦ Σώκρατες, ἐν πολλῇ γε εἰμὶ ἀπορία· ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὥς ἐμέ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρασκαί-

δεκα τοὺς ἐλευθέρους· λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὔτε ἀπὸ τῶν οἰκιῶν· ὀλιγανθρωπία γὰρ ἐν τῷ ἄστει γέγονε· τὰ ἐπιπλά δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι οὐδαμῶθεν ἐστὶν ἀργύριον, ἀλλὰ πρότερον ἂν τις μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὗρεῖν, ἢ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἐστίν, ὧς Σώκρατες, τοὺς οἰκέλους περὶορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσοῦτους τρέφειν ἐν τοιούτοις πράγμασιν.

(3) Ἀκούσας οὖν ταῦτα ὁ Σωκράτης, Τί ποτέ ἐστιν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων, οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ πλουτεῖν· σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δι' ἔνδειαν τῶν ἐπιτηδείων ἅπαντες ἀπόλησθε; Ὅτι νῆ Δί', ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους.

(4) Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἷε βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους. Οὐκοῦν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῷ βελτίους ἔχοντα ἐν ἀπορίαις εἶναι; Νῆ Δί', ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πελαιδευμένους. (5)

Ἄρ' οὖν, ἔφη, τεχνίται εἰσιν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστα γ', ἔφη. Οὐκοῦν χρήσιμά γ' ἄλφιστα; Σφόδρα γε. Τί δ' ἄρτοι; Οὐδέν ἥτιον. Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναικεῖα, καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἐξωμί-

δες; Σφόδρα γ', ἔφη, καὶ πάντα ταῦτα χρήσιμα. "Επειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν, ὥς ἐγὼμαι. (6) Εἴτ' οὐκ οἶσθα, ὅτι ἀφ' ἐνὸς μὲν τούτων, ἀλφειτοποιῶν, Ναυσικύδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκείας τρέφει, ἀλλὰ πρὸς τούτοις καὶ ὕς πολλὰς καὶ βοῦς, καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ τῇ πόλει πολλάκις λειτουργεῖν· ἀπὸ δὲ ἀρτοποιῶν Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει, καὶ ζῆν δαψιλῶς; Δημέας δὲ ὁ Κολυτιεὺς ἀπὸ γλαυδουργίας· Μένων δ' ἀπὸ γλανιδολοίας· Μεγαρέων δὲ οἱ πλείστοι, ἔφη, ἀπὸ ἐξωμιδοποιίας διατρέφονται; Νῆ Δί', ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστε, ἀναγκάζειν ἐργάζεσθαι, ἃ καλῶς ἔχει· ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. (7) "Επει', ἔφη, ὅτι ἐλεύθεροι τ' εἶσὶ καὶ συγγενεῖς σοι, οἷε χρῆναι αὐτοὺς μηδὲν ἄλλο ποιεῖν, ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὀρεῖς, καὶ μᾶλλον εὐδαιμονίζεις ἢ τοὺς, ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνη τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν, ἃ προσήκει ἐπίσταςθαι, καὶ πρὸς τὸ μνημονεύειν, ἃ ἂν μάθῃσι, καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι, καὶ πρὸς τὸ κτήσασθαι τε καὶ σῶζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέλειαν οὐδὲν χρήσιμα; (8) "Εμαθον δέ, ἃ φῆς αὐτὰς ἐπίστα-

σθαι, πότερον ὥς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον, οὔτε ποιήσουςαι αὐτῶν οὐδέν, ἢ τὸνναντίον, ὥς καὶ ἐπιμεληθησόμεναι τούτων, καὶ ὠφεληθησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελούμενοι; ποτέρως δ' ἂν δικαιώτεροι εἶεν, εἰ ἐργάζονται, ἢ εἰ ἀργοῦντες βουλευόμενοι περὶ τῶν ἐπιτηδείων; (9) Ἀλλὰ καὶ νῦν μὲν, ὥς ἐγὼ οἶμαι, οὔτε σὺ ἐκείνας φιλεῖς, οὔτε ἐκεῖναι σέ· σὺ μὲν ἡγούμενος αὐτὰς ἐπὶ ζῆμίους εἶναι σεαυτῷ, ἐκεῖναι δὲ σέ ὀρώσσαι ἀχθόμενον ἐφ' ἑαυταῖς· ἐκ δὲ τούτων κίνδυνος, μείζων τε ἀλέχθειαν γίγνεσθαι, καὶ τὴν προγεγονυῖαν χάριν μειοῦσθαι. Ἐὰν δὲ προστατήσης ὅπως ἐνεργοὶ ὦσι, σὺ μὲν ἐκείνας φιλήσεις, ὅσων ὠφελίμους σεαυτῷ οὔσας· ἐκεῖναι δὲ σέ ἀγαπήσουσιν, αἰσθόμεναι χρίσονται σε αὐταῖς· τῶν δὲ προγεγονυῖων εὐεργεσιῶν ἡδίων μεμνημένοι, τὴν ἀπ' ἐκείνων χάριν αὐξήσεις, καὶ ἐκ τούτων φιλικώτερόν τε καὶ οἰκειώτερον ἀλλήλοις ἔξετε. (10) Εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρειέον ἦν· νῦν δέ, ἃ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστατα γυναιξὶν εἶναι, ἐπίστανται, ὥς ἔοικε· πάντες δὲ ἃ ἐπίστανται, ῥᾶσιά τε καὶ τάχιιστα καὶ κάλλιστα καὶ ἡδιστα ἐργάζονται. Μὴ οὖν ὀκνεῖ, ἔφη, ταῦτα εἰσηγεῖσθαι αὐταῖς, ἃ σοί τε λυσιτελήσει καὶ κεῖναις· καὶ, ὥς εἰκὸς, ἡδέως ὑπακούσονται. (11) Ἀλλὰ, νῆ τοὺς θεοὺς, ἔφη ὁ Ἀρίσταρχος, οὕτω μοι δοκεῖς καλῶς λέγειν, ὦ Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσα-

σθαι, εἰδὼς ὅτι, ἀναλώσας ὅ τι ἂν λάβω, οὐχ ἔξω ἀποδοῦναι· νῦν δέ μοι δοκῶ εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι.

(12) Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμὴ, ἐωνήθη δὲ ἔρια· καὶ ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνουν, ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν, καὶ ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἑώρων· καὶ αἱ μὲν ὡς κηδεμόνα ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἠγάπα. Τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην, χαίρων διαγεῖτο ταῦτά τε, καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἀργὸν ἐσθίειν. (13) Καὶ ὁ Σωκράτης ἔφη· Εἴτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν οἷν πρὸς τὸν δεσπότην εἰπεῖν· Θαυμαστὸν ποιεῖς, ὅς ἡμῖν μὲν ταῖς καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως, ὅ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν· τῷ δὲ κυνὶ, ὅς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὐπερ αὐτὸς ἔχεις σίτου. (14) Τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δία· ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι, μήτε ὑπὸ λύκων ἀρπάζεσθαι· ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύνασθε, φοβούμεναι μὴ ἀπόλησθε. Οὕτω δὲ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι, τὸν κύνα προτιμαῖσθαι. Καὶ σὺ οὖν ἐκείναις λέγε, ὅτι ἀντὶ κυνὸς εἴ φύλαξ καὶ ἐπιμελητὴς, καὶ διὰ σέ οὐδ' ὑφ' ἐνός ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

## CAP. VIII.

Eutherum mercede operam locantem ad convenientius vitae genus eligendum hortatur.

"*Ἄλλον δέ ποτε ἀρχαῖον εἰταῖρον δια χρόνου ἰδὼν, Πόθεν, ἔφη, Εὐθηρε, φαίνη;* Ὑπὸ μὲν τὴν κατὰ-  
 λυσιν τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀπο-  
 δημίας, νυνὶ μέντοι αὐτόθεν· ἐπειδὴ γὰρ ἀφηρέ-  
 θημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀτι-  
 κῇ ὁ παιήρ μοι οὐδὲν κατέλειπεν, ἀναγκάζομαι νῦν  
 ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια  
 πορίζεσθαι· δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι, ἢ  
 δεῖσθαι τινος ἀνθρώπου, ἄλλως τε καὶ μηδὲν ἔχον-  
 τα, ἐφ' οἷον ἂν δαρειζοίμην. (2) *Καὶ πόσον χρόνον*  
*οἶε σοι, ἔφη, τὸ σῶμα ἱκανὸν εἶναι μισθοῦ [τὰ ἐπι-*  
*τήδεια] ἐργάζεσθαι;* *Μὰ τὸν Δι', ἔφη, οὐ πολὺν*  
*χρόνον.* *Καὶ μὴν, ἔφη, ὅταν γε πρεσβύτερος γένη,*  
*δηλὸν ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ οὐδεὶς σοι*  
*θελήσῃ τῶν τοῦ σώματος ἔργων διδόναι.* (3) *Ἀλη-*  
*θῇ λέγεις, ἔφη.* *Οὐκοῦν, ἔφη, κρεῖττιόν ἐστιν αὐ-*  
*τόθεν τοῖς τοιοῦτοις τῶν ἔργων ἐπιτίθεσθαι, ἢ καὶ*  
*πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα*  
*τῷ τῶν πλείονα χρήματα κεκτημένῳ, τῷ δεομένῳ*  
*τοῦ συνεπιμελησομένου, ἔργων τε ἐλιστατοῦντα καὶ*  
*συγκομίζοντα τοὺς καρποὺς καὶ συμφυλάττοντα τὴν*  
*οὐσίαν, ὠφελοῦντα ἀντωφελεῖσθαι.* (4) *Χαλεπῶς ἂν,*  
*ἔφη, ἐγὼ, ὦ Σώκρατες, δουλείαν ὑπομέναιμι. Καὶ*



μὴν οἱ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται. (5) Ὅλως μὴν, ἔφη, ὦ Σώκратες, τὸ ὑπαίτιον εἶναι τι οὐ πάνυ προσέειμι. Καὶ μὴν, ἔφη, Εὐθύρηε, οὐ πάνυ γε ῥάδιόν ἐστιν εὖρεῖν ἔργον, ἐφ' ᾧ οὐκ ἂν τις αἰτίαν ἔχοι· χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι φῆς, θαυμάζω εἰ ῥάδιόν ἐστιν ἀνέγκλητον διαγίνεσθαι. (6) Χρὴ οὖν πειραῖσθαι τοὺς φιλαίτους φεύγειν, καὶ τοὺς εὐγνώμονας διώκειν· καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν, ὑπομένειν, ὅσα δὲ μὴ δύνασαι, φυλάττεσθαι· ὃ τι δ' ἂν πράττης, τούτων ὡς κάλλιστα καὶ προθυμώτατα ἐπιμελεῖσθαι· οὕτω γὰρ ἥκιστα μὲν σε οἶμαι ἐν αἰτία εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὖρεῖν, ῥᾶστα δὲ καὶ ἀκινδυνότατα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.

## CAP. IX.

Critonem a sycophantis tutum reddit.

Οἶδα δὲ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς χαλεπὸν ὁ βίος Ἀθήνησιν εἴη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ πράττειν. Νῦν γὰρ, ἔφη, ἐμέτινες εἰς δίκας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ὑμοῦ, ἀλλ' ὅτι νο-

μίζουσιν, ἥδιον ἂν με ἀργύριον τελέσαι, ἢ πράγματα ἔχειν. (2) Καὶ ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἔφη· μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν, ἢ μή. Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἰδέως γ' ἂν, ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόν με τράποιτο. (3) Τί δ'; ἔφη, οὐχ ὁρᾷς, ὅτι πολλῶν ἥδιόν ἐστι, χαριζόμενον οἷῳ σοὶ ἀνδρὶ ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὖ ἴσθι, ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων ἀνδρῶν, οἳ πάννυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.

(4) Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάννυ μὲν ἱκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δέ· οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ, φιλόχρηστός τε καὶ εὐφρέστερος ὢν, ἀπὸ τῶν συκοφαντῶν λαμβάνειν. Τούτῳ οὖν ὁ Κρίτων, ὁπότε συγκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῶ γιγνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἔδωκε· καὶ ὁπότε θυοί, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. (5) Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἰ τὸν Κρίτωνος οἶκον, μάλα περιεῖπεν αὐτόν· καὶ εὐθὺς τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δ' ἐχθρούς· καὶ αὐτῶν τινὰ προσεκαλέσατο εἰς δίκην δημοσίαν, ἐν ἣ αὐτὸν ἔδει κριθῆναι, ὃ τι δεῖ

παθεῖν ἢ ἀποῦσαι. (6) Ὁ δέ, συνειδὼς αὐτῷ πολ-  
 λὰ καὶ πονηρὰ, πάντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ  
 Ἀρχέδημου. Ὁ δέ Ἀρχέδημος οὐκ ἀπηλλάττετο,  
 ἕως τὸν τε Κρίωνα ἀφῆκε, καὶ αὐτῷ χρῆματα  
 ἔδωκεν. (7) Ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ  
 Ἀρχέδημος διεπράξατο, ἤδη τότε, ὥσπερ, ὅταν νο-  
 μεὺς ἀγαθὸν κύνα ἔχη, καὶ οἱ ἄλλοι νομεῖς βούλον-  
 ται πλησίον αὐτοῦ τὰς ἀγέλας ἰστιάται, ἵνα τοῦ κυνὸς  
 ἀπολαύωσιν, οὕτω καὶ τοῦ Κρίωνος πολλοὶ τῶν φί-  
 λων ἐδέοντο καὶ σφίσι παρέχουν φύλακα τὸν Ἀρχέδη-  
 μον. (8) Ὁ δέ Ἀρχέδημος τῷ Κρίωνι ἠδέως  
 ἐχαρίζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίων ἐν ἡσυχίᾳ  
 ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δέ τις αὐτῷ τούτων,  
 οἷς ἀπήχθετο, ὀνειδίζοι, ὥς ὑπὸ Κρίωνος ὠφελού-  
 μενος κολακεύοι αὐτόν· Πότερον οὖν, ἔφη ὁ Ἀρ-  
 χέδημος, αἰσχρόν ἐστιν εὐεργετούμενον ὑπὸ χρηστῶν  
 ἀνθρώπων καὶ ἀντευεργετοῦντα, τοὺς μὲν τοιούτους  
 φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι· ἢ  
 τοὺς μὲν καλοὺς καὶ ἀγαθοὺς ἀδικεῖν πειρώμενον ἐχ-  
 θροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πει-  
 ρᾶσθαι φίλους ποιεῖσθαι, καὶ χρῆσθαι τούτοις ἀντὶ  
 ἐκείνων; Ἐκ δὲ τούτου εἰς τε τῶν Κρίωνος φί-  
 λων Ἀρχέδημος ἦν, καὶ ὑπὸ τῶν ἄλλων Κρίωνος  
 φίλων ἐτιμᾶτο.

## CAP. X.

Amicorum indigentiae occurrendum esse beneficiis docet.

Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν εἰαίρω ὄντι τοιαύδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διόδωρε, ἂν τίς σοι τῶν οἰκειῶν ἀποδῶ, ἐπιμελῇ ὅπως ἀνακομίσῃ; (2) Καὶ ἄλλους γε, νῆ Δί', ἔφη, παρακαλῶ, σῶσιν τούτου ἀνακηρύσσων. Τί γάρ; ἔφη, ἐάν τίς σοι κάμῃ τῶν οἰκειῶν, τούτου ἐπιμελῇ, καὶ παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκειῶν χρησιμώτερος ὢν, κινδυνεύει δι' ἐνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ; (3) Καὶ μὴν οἶσθ' ἄγε, ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογένης· αἰσχύνοιτο δ' ἂν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοῖή σε· καίτοι τὸ ὑληρέτην ἐκόντα τε καὶ εὖνουν καὶ παράμονον καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν ἔχειν, καὶ μὴ μόνον τὸ κελευόμενον ἱκανὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι, καὶ προνοεῖν καὶ προβουλεύεσθαι, πολλῶν οἰκειῶν οἶμαι ἀντάξιον εἶναι. (4) Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα εὐωνοτάτους ἔστι φίλους ἀγαθοὺς κτήσασθαι. (5) Καὶ ὁ Διόδωρος, Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ὦ Σώκρατες· καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν Ἑρμογένην. Μὰ Δί', ἔφη, οὐκ ἔγωγε·

νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκεί-  
νον τοῦ αὐτὸν ἐλθεῖν πρὸς ἐκεῖνον, οὔτε ἐκείνῳ  
μείζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί. (6) Οὐ-  
τω δὴ ὁ Διόδωρος ὥχεται πρὸς τὸν Ἑρμογένην· καὶ  
οὐ πολὺ τελέσας ἐκτιήσατο φίλον, ὃς ἔργον εἶχε  
σκοπεῖν, ὃ τι ἂν ἢ λέγων ἢ πράττων ὠφελοίη τε καὶ  
εὐφραίνει Διόδωρον.

# ΞΕΝΟΦΩΝΤΟΣ

## ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

### ΤΡΙΤΟΝ.

#### CAP. I.

Quid et quantum imperatori scire sit necessarium, Socrates docet.

"Οι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὦν ὀρέγοντιο ποῶν ὠφέλει, νῦν τοῦτο δηγήσομαι. ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἦκειν, ἐπαγγελλόμενον στρατηγεῖν διδάξαι, ἔλεξε πρὸς τινὰ τῶν ξυνόντων, ὃν ἠσθάνειο βουλούμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυγχάνειν. (2) Δίωχρόν μέντοι, ὃ νεανία, τὸν βουλούμενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελῆσαι οὐτοῦ· καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ μᾶλλον, ἢ εἴ τις ἀνδριάντας ἐργολαβοίη, μὴ μεμαθηκὸς ἀνδριαντοποιεῖν. (3) Ὅλης γὰρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τε ἀγαθὰ, κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ, διαμαρτιάνοντος, εἰκὸς γίγνεσθαι· πῶς οὖν οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἰρεθῆναι ἐπιμελούμενος ζημιοῖτο; Τοιαῦτα μὲν δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν. (4) Ἐπεὶ δὲ μεμαθηκὸς ἦκε, προσέπαιζεν αὐτῷ λέγων· Οὐ

δοκεῖ ὑμῖν, ὧ ἄνδρες, ὥσπερ Ὁμηρος τὸν Ἀγαμέμνονα γεραρὸν ἔφη εἶναι, οὕτω καὶ ὁδε στρατηγεῖν μαθὼν, γεραρώτερος φαίνεται; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθὼν, καὶ μὴ κιθαρίζῃ, κιθαριστὴς ἐστι· καὶ ὁ μαθὼν ἰᾶσθαι, καὶ μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστιν· οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, καὶ μὴ μὲν αὐτὸν ἔλθῃ· ὁ δὲ μὴ ἐπιστάμενος, οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδὲ ἂν ὑπὸ πάντων ἀνθρώπων αἰρεθῇ. (5) Αἰτάρ, ἔφη, ἵνα καὶ, ἂν ἡμῶν τις ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤσφατό σε διδάσκειν τὴν στρατηγίαν. Καὶ ὅς Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα· τὰ γὰρ τακτικὰ ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν. (6) Ἀλλὰ μὴν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν μέρος ἐστὶ στρατηγίας· καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ, καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, καὶ μηχανικὸν, καὶ ἐργαστικὸν, καὶ ἐπιμελῆ, καὶ καρτερικὸν, καὶ ἀγγίνουν, καὶ φιλόφρονά τε καὶ ὠμὸν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικὸν τε καὶ κλέπτην, καὶ προετικὸν καὶ ἄρπαγα, καὶ φιλόδορον καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιθετικὸν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν. (7) Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι· πολὺ γὰρ διαφέρει στρατεύμα τεταγμένον ἀτάκτου· ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρῶμι-

μένα οὐδὲν χρήσιμά ἐστιν, ἐπειδὴν δὲ ταχθῇ κάτω  
 μὲν καὶ ἐπιπολῆς τὰ μήτε σπηδόμενα μήτε τηκόμενα,  
 οἷ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἷ τε πλίνθοι  
 καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθενται, τότε  
 γίνεται πολλοῦ ἄξιον κτῆμα οἰκία. (8) Ἀλλὰ  
 πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὃ Σώκратες, εἴρη-  
 κας· καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρώτους ἀρί-  
 στους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ  
 τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν ἄγωνται, ὑπὸ δὲ  
 αὐτῶν ὠθῶνται. (9) Εἰ μὲν τοίνυν, ἔφη, καὶ δι-  
 αγιγνώσκεις σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδί-  
 δαξεν· εἰ δὲ μὴ, τί σοι ὄφελος, ὦν ἔμαθες; οὐδὲ  
 γὰρ, εἴ σε ἀργύριον ἐκέλευσε πρώτον μὲν καὶ τελευ-  
 ταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χειρίστον,  
 μὴ διδάξας διαγιγνώσκεις τό τε καλὸν καὶ τὸ κίβδη-  
 λον, οὐδὲν ἂν σοι ὄφελος ᾗν. Ἀλλὰ, μὰ Δί', ἔφη,  
 οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν ἡμᾶς δέοι τοὺς τε  
 ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. (10) Τί οὖν οὐ  
 σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν;  
 Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν  
 ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυρωτάτους πρώ-  
 τους καθιστάντες, ὀρθῶς ἂν τάτιοιμεν; Ἐμοιγε  
 δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας; Ἄρα  
 τοὺς φιλοτιμοσιάτους προτακτέον; Οὔτοι γοῦν εἰσὶν,  
 ἔφη, οἱ ἕνεκα ἐλαίνου κινδυνεύειν ἐθέλοντες· οὐ  
 τοίνυν οὔτιοί γε ἄδηλοι, ἀλλ', ἐπιφανεῖς πανταχοῦ  
 ὄντες, εὐαίρετοι ἂν εἴεν. (11) Αἰἄρ, ἔφη, πό-  
 τερά σε τάττειν μόνον ἐδίδαξεν, ἧ καὶ ὅποι καὶ



ὅπως χρηστέον ἐκάστῳ τῶν ταγματίων; Οὐ πᾶ-  
 νυ, ἔφη. Καὶ μὴν πολλὰ γ' ἐστὶ, πρὸς ἃ οὔτε τάτ-  
 τειν οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί',  
 ἔφη, οὐ διεσαφηνίζε ταῦτα. Νῆ Δί', ἔφη, πάλιν  
 τοίνυν ἐλθὼν ἐπανερῶτα· ἣν γὰρ ἐπίσταιται, καὶ  
 μὴ ἀναιδῆς ἦ, αἰσχυρεῖται, ἀργύριον εἰληφώς, ἐν-  
 δεᾶ σε ἀποπέμψασθαι.

## CAP. II.

Ostenditur, summum imperatoris officium esse, eos, quibus praesit,  
 reddere beatos.

Ἐντυχὼν δέ ποτε στρατηγεῖν ἡρημένῳ τῷ, Τοῦ  
 ἔνεκεν, ἔφη, Ὅμηρον οἶει τὸν Ἀγαμέμνονα προσα-  
 γορευῆσαι ποιμένα λαῶν; Ἄρά γε οὔτι, ὥσπερ τὸν  
 ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ  
 οἴες, καὶ τὰ ἐπιτήδεια ἔξουσιν, οὔτις καὶ τὸν στρα-  
 τηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε οἱ στρατιῶται  
 ἔσονται, καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὗ ἔνεκα στρα-  
 τεύονται, τοῦτο ἔστι; στρατεύονται δέ, ἵνα κρα-  
 τοῦντες τῶν πολεμίων εὐδαιμονέστεροι ᾧσιν. (2)  
 Ἡ τί δήποτε οὔτως ἐπήνεσε τὸν Ἀγαμέμνονα  
 εἰπὼν,

Ἀμφοτέρων, βασιλεὺς ἔ' ἀγαθός, κρατερός ἔ' αἰχμητής;

Ἄρά γε οὔτι αἰχμητῆς τε κρατερός ἂν εἴη, οὐκ  
 εἰ μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους,  
 ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη;

καὶ βασιλεὺς ἀγαθὸς, οὐκ εἰ μόνον τοῦ ἑαυ-  
τοῦ βίου καλῶς προεσθήκοι, ἀλλ' εἰ καὶ, ὧν βασι-  
λεύοι, τούτοις εὐδαιμονίας αἷτιος εἶη; (3) Καὶ  
γὰρ βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπι-  
μελῇται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ  
πράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος  
αὐτοῖς ὡς βέλτιστος ᾗ· καὶ στρατηγὸς αἰροῦνται  
τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ᾦσι. (4)  
Δεῖ οὖν τὸν στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς  
ἐλομένοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον  
τούτου ἄλλο ῥάδιον εὑρεῖν, οὔτε αἴσχιον τοῦ ἐναντί-  
ου· καὶ οὕτως ἐπισκοπῶν, τίς εἶη ἀγαθοῦ ἡγεμό-  
νος ἀρετῇ, τὰ μὲν ἄλλα περιήρει, κατέλειπε δὲ τὸ  
εὐδαίμονας ποιεῖν, ὧν ἂν ἡγῇται.

## CAP. III.

Cuidam praefecto equitum creato demonstrat Socrates in officio ejus  
esse, ut et equos et equites meliores efficiat.

Καὶ ἱππαρχεῖν δέ τινα ἡρημένῳ οἷδ' αὖ ποτε αὐτὸν  
τοιάδε διαλεχθέντα· Ἐχούεις ἄν, ἔφη, ὦ νεανία, εἰ-  
πεῖν ἡμῖν, οἷου ἕνεκα ἐπεθύμησας ἱππαρχεῖν; οὐ  
γὰρ δὴ τοῦ πρώτους τῶν ἱππέων ἐλαύνειν. καὶ γὰρ  
οἱ ἱπποτοξόται τούτου γε ἀξιούνται· προσελαύνουσι  
γούν καὶ τῶν ἱππάρχων. Ἀληθῆ λέγεις, ἔφη. Ἀλ-  
λὰ μὴν οὐδὲ τοῦ γνωσθῆναί γε· ἐπεὶ καὶ οἱ μαινό-  
μενοί γε ὑπὸ πάντων γινώσκονται. Ἀληθές,

ἔφη, καὶ τοῦτο λέγεις. (2) Ἄλλ' ἄρα οὔτι τὸ ἱππικὸν οἷε τῇ πόλει βέλτιον ἢ ποιήσας παραδοῦναι, καὶ εἴ τις χρεῖα γίγνοιτο ἱππέων, τούτων ἡγούμενος, ἀγαθοῦ τινος αἴτιος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε, νῆ Αἰ', ἔφη ὁ Σωκράτης, καλὸν, ἔάν δύνῃ ταῦτα ποιῆσαι. Ἡ δὲ ἀρχή που, ἐφ' ἧς ἡρῆσαι, ἱππῶν τε καὶ ἀμυβατῶν ἐστίν. Ἔστι γὰρ οὖν, ἔφη. (3) Ἴθι δὴ λέξον ἡμῖν πρῶτον τοῦτο, ὅπως διασώῃ τοὺς ἵππους βελτίους ποιῆσαι; Καὶ ὅς, Ἀλλὰ τοῦτο μὲν, ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστων δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. (4) Ἐάν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί σοι τοὺς ἵππους, οἱ μὲν οὕτω κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους, ὥστε μὴ μένειν, ὅπου ἂν σὺ τάξης, οἱ δὲ οὕτω λακτιστὰς, ὥστε μὴδὲ τάξαι δυνατὸν εἶναι, τί σοι τοῦ ἱππικοῦ ὄφελος ἔσται; ἢ πῶς δυνήσῃ τοιούτων ἡγούμενος ἀγαθὸν τι ποιῆσαι τὴν πόλιν; Καὶ ὅς, Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειράσσομαι τῶν ἱππῶν εἰς τὸ δυνατὸν ἐπιμελεῖσθαι. (5) Τί δέ; τοὺς ἱππέας οὐκ ἐπιχειρήσεις, ἔφη, βελτιόνας ποιῆσαι; Ἔγωγε, ἔφη. Οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς. Δεῖ γοῦν, ἔφη· καὶ γὰρ, εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἢ οὕτω σώζοιτο. (6) Τί γάρ; ἔάν που κινδυνεύειν δέῃ, πότερον ἐπάγειν τοὺς πολεμίους ἐπὶ τὴν ἄμμον κελεύσεις, ἔνθα περ εἰώθατε ἱππεύειν, ἢ

πειράσῃ τὰς μελείας ἐν τοιούτοις ποιεῖσθαι χωρίοις, ἐν οἷσι περ οἱ πολέμιοι γίνονται; Βέλτιον γοῦν, ἔφη. (7) Τί δέ; τοῦ βάλλειν ὥς πλείστους ἀπὸ τῶν ἵππων ἐπιμέλειάν τινά ποιήσει; Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζειν πρὸς τοὺς πολεμίους, ἅπερ ἀλκιμωτέρους ποιεῖ, διανερόησαι; Εἰ δὲ μὴ, ἀλλὰ νῦν γε πειράσομαι, ἔφη. (8) Ὅπως δὲ σοι πεύθονται οἱ ἱππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἂν τις μάλιστα, ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο; (9) Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι· καὶ γὰρ ἐν νόσῳ ὃν ἂν ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται· καὶ ἐν πλοίῳ οἱ πλείοντες, ὃν ἂν κυβερνητικώτατον· καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλιστα, ἔφη. Οὐκοῦν εἰκὸς, ἔφη, καὶ ἐν ἱππικῇ, ὃς ἂν μάλιστα εἰδὼς φαίνεται ἅ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. (10) Ἐὰν οὖν, ἔφη, ἐγὼ, ὦ Σώκρατες, βέλτιστος ὢν αὐτῶν δηλὸς ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοὶ; Ἐὰν γε πρὸς τούτῳ, ἔφη, διδάξης αὐτοὺς, ὥς τὸ πείθεσθαί σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺν, νῆ Δί', ἔφη, ῥᾶον, ἢ εἰ σε δέοι διδάσκειν, ὥς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι.

(11) *Λέγεις, ἔφη, σὺ, τὸν ὑπαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ὦρ' ἔφη, χρῆναι σωπῇ ὑπαρχεῖν; ἢ οὐκ ἐντεθύμησαι, ὅτι ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν· καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιώτατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται;* (12) *Ἡ τόδε οὐκ ἐντεθύμησαι, ὥς, ὅταν γε χορὸς εἷς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Ἀῆλον πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμῶθεν τοῦτω ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται;* Ἀληθῇ λέγεις, ἔφη. (13) Ἀλλὰ μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων, οὔτε σωμαίων μεγέθει καὶ ῥώμῃ, ὅσον φιλοτιμία, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα. Ἀληθές, ἔφη, καὶ τοῦτο. (14) Οὐκοῦν οἶει, ἔφη, καὶ τοῦ ἵππου τοῦ ἐνθάδε εἴ τις ἐπιμεληθεῖη, ὥς πολὺ ἂν καὶ τοῦτο διενέγκοιεν τῶν ἄλλων ὄπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ, καὶ τῷ εἰοίμῳ κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεύξεσθαι; Εἰκός γε, ἔφη. (15) Μὴ τοίνυν ὄκνει, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφεληθήσῃ, καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ, νῆ Δία, πειράσομαι, ἔφη.

## CAP. IV.

Socrates docere conatur bonum choragum et oeconomum posse etiam esse bonum imperatorem.

Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπι-  
όντα, ἤρειο, Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ἤρην-  
ται; Καὶ ὅς, Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί  
εἰσιν Ἀθηναῖοι, ὥστε ἐμέ μὲν οὐχ εἶλοντο, ὅς ἐκ  
καταλόγου στρατευόμενος καταιτίριμμαι, καὶ λοχα-  
γῶν, καὶ ταξιαρχῶν, καὶ τραύματα ὑπὸ τῶν πολε-  
μίων τοσαῦτα ἔχων, (ἅμα δέ τὰς οὐλὰς τῶν τραυ-  
μάτων ἀλογυμνούμενος ἐπεδείκνυνεν,) Ἀντισθένην  
δὲ, ἔφη, εἶλοντο, τὸν οὔτε ὀπλίην πώποτε στρατευ-  
σάμενον, ἐν τε τοῖς ἐλπεῦσιν οὐδὲν περίβλεπτον  
ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα  
συλλέγειν. (2) Οὐκοῦν, ἔφη ὁ Σωκράτης, τοῦτο  
μὲν ἀγαθόν, εἴγε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ  
ἐπιτήδεια πορίζειν. Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ  
Νικομαχίδης, χρήματα συλλέγειν ἱκανοὶ εἰσιν· ἀλλ'  
οὐχ ἕνεκα τούτου καὶ στρατηγεῖν δύναντ' ἄν. (3)  
Καὶ ὁ Σωκράτης ἔφη, Ἀλλὰ καὶ φιλόνομος Ἀν-  
τισθένης ἐστίν, ὁ στρατηγῶν προσεῖναι ἐπιτήδειόν  
ἐστιν· οὐχ ὀρᾷς, οἷ καὶ ὁσάκις κεχορήγηκε, πᾶσι  
τοῖς χοροῖς νενίκηκε; Μὰ Δί', ἔφη ὁ Νικομαχίδης,  
ἀλλ' οὐδὲν ὁμοίον ἐστι χοροῦ τε καὶ στρατεύματος  
προεστάναι. (4) Καὶ μὲν, ἔφη ὁ Σωκράτης, οὐδέ  
οἷδής γε ὁ Ἀντισθένης οὐδέ χορῶν διδασκαλίας ἔμ-

πειρος ὢν, ὅμως ἐγένετο ἱκανὸς εὐρεῖν τοὺς κρατί-  
στους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικο-  
μαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντις ἀνθ'  
ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. (5) Οὐκοῦν,  
ἔφη ὁ Σωκράτης, εἴαν γε καὶ ἐν τοῖς πολεμικοῖς  
τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκη-  
τε καὶ προαιρηῆται, εἰκότως ἂν καὶ τούτου νικηφόρος  
εἴη· καὶ δαπανᾷν δ' αὐτὸν εἰκὸς μᾶλλον ἂν ἐθέ-  
λειν εἰς τὴν ξὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην,  
ἢ εἰς τὴν ξὺν τῇ φυλῇ τῶν χορικῶν. (6) Λέγεις  
σὺ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστι  
χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἔγωγ',  
ἔφη, ὡς, ὅτι οὐκ ἂν τις προστατεύῃ, εἴαν γιγώσκη τε  
ὢν δεῖ, καὶ ταῦτα προϊζεσθαι δύνηται, ἀγαθὸς ἂν  
εἴη προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως  
εἴτε στρατεύματος προστατεύοι. (7) Καὶ ὁ Νικο-  
μαχίδης, Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε  
ᾤμην ἐγὼ σου ἀκοῦσαι, ὡς ἀγαθοὶ οἰκονόμοι ἀγα-  
θοὶ στρατηγοὶ ἂν εἶεν. Ἰθι δὴ, ἔφη, ἐξετάσωμεν  
τὰ ἔργα ἐκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ  
αὐτὰ ἐστίν, ἢ διαφέρει τι. Πάνυ γε, ἔφη. (8) Οὐ-  
κοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ  
εὐπειθεῖς ἑαυτοῖς παρασκευάζειν, ἀμφοτέρων ἐστὶν  
ἔργον; Καὶ μάλα, ἔφη. Τί δέ; τὸ προστατεῖν  
ἕκαστα τοῖς ἐπιτηδείοις πράττειν; Καὶ τοῦτο, ἔφη.  
Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν, καὶ τοὺς  
ἀγαθοὺς τιμᾶν, ἀμφοτέροις οἶμαι προσήκειν. Πά-  
νυ μὲν οὖν, ἔφη. (9) Τὸ δὲ τοὺς ὑπηκόους εὐμε-

νεῖς ποιῆσθαι, πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι, δοκεῖ σοι συμφέρειν ἀμφοτέροις, ἢ οὐ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικούς τῶν ὄντιον οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα. (10) Ταῦτα μὲν οὖν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκ ἐν ἀμφοτέρων. Ἀλλ' ἐχθροί γε τοι ἀμφοτέροις γίνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν τὸ περιγεγεῖσθαι τούτων ἀμφοτέροις συμφέρει. (11) Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παρὶς, ἂν δέη μάχεσθαι, τί ὡφελήσῃ ἡ οἰκονομική. Ἐνταῦθα δῆμον καὶ πλεῖστον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστὶν ὡς τὸ μαχόμενον τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσσιτελές τε καὶ ζημιώδες ὡς τὸ ἡττάσθαι, προθύμως μὲν καὶ πρὸς τὸ νικᾶν συμφέροντα ζητήσῃ καὶ παρασκευάζεται, ἐπιμελῶς δὲ καὶ πρὸς τὸ ἡττάσθαι φέροντα σκέπεται καὶ φυλάσσεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὅρᾳ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα δὲ τούτων, εἰς ἀπάράσκευος ἢ, φυλάσσεται συνάπτειν μάχην. (12) Μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν· ἡ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει· τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ



ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· [οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται, ἢ οἷσπερ οἱ τὰ ἴδια οἰκονομοῦντες·] ὥς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν· οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθεν πλημμελοῦσιν.

## CAP. V.

De revocandis ad pristinam fortitudinem et felicitatem Atheniensibus.

Περικλεῖ δὲ ποιε, τῷ τοῦ πάνυ Περικλέους υἱῷ, διαλεγόμενος, Ἐγὼ σοι, ἔφη, ὦ Περικλείης, ἐλπίδα ἔχω, σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι, καὶ τῶν πολεμίων κρατῆσιν. Καὶ ὁ Περικλῆς, Βουλομένην ἄν, ἔφη, ὦ Σώκρατες, ἃ λέγεις· ὅπως δὲ ταῦτα γένοιτ' ἄν, οὐ δύναμαι γινῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἤδη τὸ δυνατόν ἐστιν; Βούλομαι, ἔφη. (2) Οὐκοῦν, οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδέν μείους εἶδιν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη· Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερόν ἐκ Βοιωτῶν οἶει πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηναίων; Οὐδέ ταῦτη μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι νομίζεις. Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοί, πλεονεκτούμενοι ὑπὸ Θη-

βαίων, δυσμενῶς αὐτοῖς ἔχουσιν· Ἀθήνησι δὲ οὐδὲν ὁρῶ τοιοῦτον. (3) Ἀλλὰ μὴν φιλοτιμότητοί γε καὶ φιλοφρονέσταισι πάντων εἶναι· ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατριδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς μεῖζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ᾧ πολλοὶ ἐπαιρόμενοι προιζέπονται τε ἀρετῆς ἐπιμελεῖσθαι, καὶ ἄλκιμοι γίνεσθαι. (4) Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς ὅτι, ἀφ' οὗ ἢ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἰπποκράτους ἐπὶ Ἀηλίου, ἐκ τούτων τειταπείνεται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐληῖσται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους· ὥστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντις Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιπάτεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν· Ἀθηναῖοι δὲ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβούνται, μὴ Βοιωτοὶ δηρώσῃσι τὴν Ἀττικὴν. (5) Καὶ ὁ Σωκράτης, Ἀλλ' αἰσθάνομαι μὲν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακεῖσθαι ἢ πόλις· τὸ μὲν γὰρ θάρσος ἀμέλειάν τε καὶ ῥαθυμίαν καὶ ἀλείθειαν ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεσιτέρους καὶ εὐτακτιοτέρους ποιεῖ. (6) Τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν

ταῖς ναυσίν· ὅταν μὲν γὰρ δήπου μηδὲν φοβῶνται, μεσιτοὶ εἰσιν ἀταξίας· ἔστι ἂν δὲ ἢ χειμῶνα ἢ πολέμους δείσῃσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιῶσιν, ἀλλὰ καὶ σιγῶσι καταδοκοῦντες τὰ προσταχθσόμενα, ὥσπερ χορευταί. (7) Ἀλλὰ μὴν, ἔφη ὁ Περικλῆς, εἶγε νῦν μάλιστα πείθῃσιν, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνδρασύηται τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. (8) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς, ὧν οἱ ἄλλοι εἶχον, ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῴα τε ὄντα καὶ προσήκοντα, μάλιστα ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντιέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιῶ μάλιστα προσήκον αὐτοῖς· καὶ ὥς, τούτου ἐπιμελούμενοι, πάντων ἂν εἴεν κρείιστοι. (9) Πῶς οὖν ἂν τοῦτο διδάσκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιοτάτους, ὧν ἀκούομεν, προγόνους αὐτῶν ἀναμιμνήσκοιμεν αὐτοὺς ἀκηκούϊας ἀρίστους γεγονέναι. (10) Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν Ἐρεχθίδος γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γεγόμενον πρὸς τοὺς ἐκ τῆς ἑχομένης ἡπείρου πάσης, καὶ τὸν ἐφ' Ἑρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δῆλοι γεγόναι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. (11) Εἰ δὲ βούλει, ἃ ὕστερον οἱ

ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ' ἑαυτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας, καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους, καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἳ δὴ καὶ λέγονται πολὺ διενεγκεῖν τῶν καθ' ἑαυτοὺς ἀνθρώπων. Λέγονται γάρ, ἔφη. (12) Τοιγαροῦν πολλῶν μὲν μεταναστιάσεων ἐν τῇ Ἑλλάδι γεγονυῶν, διέμειναν ἐν τῇ ἑαυτῶν· πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐλείρεπον ἐκείνοις· πολλοὶ δὲ, ὑπὸ κρεινόνων ὑβριζόμενοι, κατέφευγον πρὸς ἐκείνους. (13) Καὶ ὁ Περικλῆς, Καὶ θαυμάζω γε, ἔφη, ὦ Σώκρατες, ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, ὥσπερ καὶ ἀθληταί τινες διὰ τὸ πολὺ ὑπερνεγκεῖν καὶ κρατιστεῦσαι καταρῥήαθυμῆσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελήσαι ἑαυτῶν, καὶ διὰ τοῦτο χείρους γεγονέναι. (14) Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; Καὶ ὁ Σωκράτης, Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι· ἀλλ' εἰ μὲν, ἔξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα, μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χείρους ἐκείνων γενέσθαι· εἰ δὲ μὴ, τοὺς γε νῦν πρωτεύοντας μιμούμενοι, καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι, οὐδὲν ἂν χείρους

ἐκείνων εἶεν· εἰ δ' ἐπιμελέστερον, καὶ βελίους.  
 (15) Λέγεις, ἔφη, πόρρω που εἶναι τῇ πόλει τὴν  
 καλοκάγαθίαν· ποῖτε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ  
 Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἰδέονται; οἱ ἀπὸ  
 τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων·  
 ἢ σωμασκήσουσιν οὕτως; οἱ οὐ μόνον αὐτοὶ εὐεξίας  
 ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελοῦ-  
 σι. (16) Ποῖτε δὲ οὕτω πείδονται τοῖς ἄρχουσιν;  
 οἱ καὶ ἀγάλλονται ἐπὶ τῷ κατὰφρονεῖν τῶν ἀρχόν-  
 των· ἢ ποῖτε οὕτως ὁμοιοῦσιν; οἱ γε, ἀντὶ μὲν  
 τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα, ἐπηρεάζουσιν  
 ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλ-  
 λους ἀνθρώποις· μάλιστα δὲ πάντων ἐν τε ταῖς ἰδί-  
 αῖς συνόδοις καὶ ταῖς κοιναῖς διαφέρονται, καὶ πλεί-  
 στας δίκας ἀλλήλοις δικάζονται, καὶ προαιροῦνται  
 μᾶλλον οὕτω κερδαίνειν ἢ ἀλλήλων ἢ συνωφε-  
 λοῦντες αὐτούς· τοῖς δὲ κοινοῖς ὥσπερ ἀλλοτριόις  
 χρώμενοι, περὶ τούτων αὐτὰ μάχονται, καὶ ταῖς εἰς τὰ  
 τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν. (17) Ἐξ ὧν  
 πολλὴ μὲν ἀπειρία καὶ κακία τῇ πόλει ἐμφύεται,  
 πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις  
 ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι αἰεὶ, μὴ τι  
 μείζον, ἢ ὥστε φέρειν δύνασθαι, κακὸν τῇ πόλει  
 συμβῇ. (18) Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περί-  
 κλεις, οὕτως ἡγοῦ ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθη-  
 ναίους· οὐχ ὅρᾳς, ὥς εὐτακτοὶ μὲν εἰσιν ἐν τοῖς  
 ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πεί-  
 θονται τοῖς ἐπιστάταις, οὐδενῶν δὲ καταδεέστερον ἐν

τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; (19) Τούτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεσιῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἵππεις, οἳ δοκοῦσι καλοκαγαθία προκεκρίσθαι τῶν πολιτῶν, ἀπειθεσιτάτους εἶναι πάντων. (20) Καὶ ὁ Σωκράτης ἔφη, Ἦ δὲ ἐν Ἀρείῳ πάγῳ βουλὴ, ὦ Περικλεῖς, οὐκ ἐκ τῶν δέδοκιμασμένων καθίσταται; Καὶ μάλ᾽, ἔφη. Οὔθ᾽ οὖν τινας, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ δικαιότερον τάς τε δίκας δικάζοντας καὶ τᾶλλα πάντα πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις. Οὐ τοίνυν, ἔφη, δεῖ ἀθυμεῖν, ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων. (21) Καὶ μὲν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἐνθά μάλιστα δεῖ σφραγισθῆναι τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἰσθὺς γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἳ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν· οὐχ ὁρᾷς, ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες, ὅσοι τούτων ἄρχουσιν, ἔχουσι δεῖξαι, ὅπόθεν ἔμαθον ταῦτα, ἐφ' οἷς ἐφεσιᾶσα· τῶν δὲ στρατηγῶν οἳ πλεῖστοι αὐτοσχεδιάζουσιν. (22) Οὐ μέντοι σέ γε τοιούτιον ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἥτιον ἔχειν εἰπεῖν, ὅποτε στρατηγεῖν ἢ ὅποτε παλαίειν ἤρξῃς μανθάνειν· καὶ πολλὰ μὲν οἶμαί σε τῶν πατρῴων στρατηγημάτων παρειληφότα διασώζειν, πολλὰ δὲ πανταχόθεν συνενηγοχέναι, ὅπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλι-

μον εἰς στρατηγίαν. (23) Οἶμαι δέ σε πολλὰ με-  
ριμνᾶν, ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς  
στρατηγίαν ὠφελίμων · καὶ ἐάν τι τοιοῦτον αἴσθῃ  
σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους ταῦτα,  
οὔτε δώρων οὔτε χαρίων φειδόμενον, ὅπως μάθῃς  
παρ' αὐτῶν ἢ μὴ ἐπίστασαι, καὶ συνεργοὺς ἀγα-  
θοὺς ἔχῃς. (24) Καὶ ὁ Περικλῆς, Οὐ λανθάνεις  
με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἰόμενός με τούτων  
ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδά-  
σκειν, ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων  
ἐπιμελεῖσθαι δεῖ · ὁμολογῶ μέντοι καὶ γὰρ σοι ταῦτα.  
(25) Τοῦτο δ', ἔφη, ὦ Περικλείης, κατανερόηκας,  
ὅτι πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα, καθή-  
κοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἴσο-  
δοι στεναί τε καὶ προσάντις εἶσι, καὶ ὅτι μέση διέ-  
ζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη. (26)  
Τί δέ; σὺν ἐκείνῳ ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι  
ἐν τῇ βασιλέως χώρα κατέχοντες ἐρυμνὰ πάνυ χω-  
ρία, καὶ κούφως ὀπλισμένοι, δύνανται πολλὰ μὲν  
τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν, αὐτοὶ  
δὲ ζῆν ἐλεύθεροι; Καὶ τοῦτό γε, ἔφη, ἀκούω.  
(27) Ἀθηναίους δ' οὐκ ἂν οἶει, ἔφη, μέχρι τῆς ἐλα-  
φρᾶς ἡλικίας ὀπλισμένους κουφοτέροις ὅπλοις, καὶ  
τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας, βλαβε-  
ροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν  
τοῖς πολέταις τῆς χώρας κατεσκευάσθαι; Καὶ ὁ  
Περικλῆς, Πάντ' οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα  
χρήσιμα εἶναι. (28) Εἰ τοίνυν, ἔφη ὁ Σωκράτης,

ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐτοῖς, ὧς ἄριστε. ὅτι μὲν γὰρ ἂν τούτων καταιπράξης, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν· ἐὰν δέ τι ἀδυνατιῇς, οὔτε τὴν πόλιν βλάψεις οὔτε σάυιόν καταισχυνεῖς.

## CAP. VI.

Glauconem imperitum adolescentem a capessenda republica avertit Socrates.

Γλαῦκωνα δὲ τὸν Ἀρίστωνος, οἷ' ἐπεχείρει δημυγορεῖν, ἐπιθυμῶν προσιτατεύειν τῆς πόλεως, οὐδέπω εἴκοσιν ἔτη γεγονώς, ὃν τῶν ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἠδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλασιον ὄντα, Σωκράτης δέ, εὖρους ὢν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαῦκωνος καὶ διὰ Πλάτωνα, μόνος ἔλαυσεν. (2) Ἐντυχὼν γὰρ αὐτῷ, πρῶτον μὲν εἰς τὸ ἐθελῆσαι ἀκούειν τοιάδε λέξας κατέσχεν. Ὡς Γλαῦκων, ἔφη, προσιτατεύειν ἡμῖν διανενόησαι τῆς πόλεως; Ἐγὼ γ', ἔφη, ὦ Σώκρατες. Νὴ Δί', ἔφη· καλὸν γὰρ, εἴηερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις· δηλὸν γὰρ, ὅτι, ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν οἷου ἂν ἐπιθυμῇς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῷον οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομασιτὸς δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα δ' ἐν τῇ Ἑλλάδι, ἴσως δὲ ὥσπερ Θεμιστοκλῆς καὶ ἐν τοῖς βαρβάροις· ὅπου δ' ἂν ᾖς, πανταχοῦ περίβλεπτος ἔσῃ. (3) Ταῦτ' οὖν ἀκούων ὁ



Γλαύκων ἐμεγαλύνετο, καὶ ἡδέως παρέμενε. Με-  
 τὰ δὲ ταῦτα ὁ Σωκράτης, Οὐκοῦν, ἔφη, τοῦτο μὲν,  
 ὦ Γλαύκων, δῆλον, ὅτι, εἴηερ τιμᾶσθαι βούλει,  
 ὠφελιτέα σοι ἢ πόλις ἐστίν; Πάνυ μὲν οὖν, ἔφη.  
 Πρὸς θεῶν, ἔφη, μὴ τοίνυν ἀποκρύψῃ, ἀλλ' εἰπέ  
 ἡμῖν, ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν; (4) Ἐπεὶ  
 δὲ ὁ Γλαύκων διεσιώπησεν, ὥς ἂν τότε σκοπῶν,  
 ὁπόθεν ἄρχοιτο. Ἄρ', ἔφη ὁ Σωκράτης, ὥσπερ,  
 φίλου οἴκον εἰ ἀνέξῃσαι βούλοιο, πλουσιώτερον αὐ-  
 τὸν ἐπιχειροῦνς ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πει-  
 ράσῃ πλουσιωτέραν ποιῆσαι; Πάνυ μὲν οὖν, ἔφη.  
 (5) Οὐκοῦν πλουσιωτέρα γ' ἂν εἴη, προσόδων αὐτῇ  
 πλεονόντων γενομένων; Εἰκὸς γοῦν, ἔφη. Λέξον  
 δὴ, ἔφη, ἐκ τίνων νῦν αἱ πρόσοδοι τῇ πόλει, καὶ  
 πόσαι τινές εἰσι; δῆλον γὰρ ὅτι ἔσκειναι, ἵνα, εἰ  
 μὲν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς· εἰ  
 δὲ παραλείπονται, προσπορίσῃς. Ἀλλὰ, μὰ Δί',  
 ἔφη ὁ Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι. (6)  
 Ἀλλ', εἰ τοῦτο, ἔφη, παρέλιπες, τὰς γε δαπάνας τῆς  
 πόλεως ἡμῖν εἰπέ· δῆλον γὰρ, ὅτι καὶ τούτων τὰς  
 περιττὰς ἀφαιρεῖν διανοῇ. Ἀλλὰ μὰ τὸν Δί',  
 ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχόλασα. Οὐκοῦν, ἔφη,  
 τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλού-  
 μεθα· πῶς γὰρ οἷόν τε, μὴ εἰδότεα γε τὰ ἀναλώμα-  
 τα καὶ τὰς προσόδους, ἐπιμεληθῆναι τούτων; (7)  
 Ἀλλ, ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι  
 καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νὴ Δία,  
 σφόδρα γ', ἔφη ὁ Σωκράτης, εἰάν τις αὐτῶν κρείττων

ἥ· ἥτιων δὲ ὦν καὶ τὰ οἰκεῖα προσαποβάλοι ἄν.  
 Ἀληθῆ λέγεις, ἔφη. (8) Οὐκοῦν, ἔφη, τὸν γε βουλευσόμενον, πρὸς οὐστinas δεῖ πολεμεῖν, τήν τε τῆς πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ, ἵνα, εἰ μὲν ἡ τῆς πόλεως κρείττων ἦ, συμβουλευῇ ἐπιχειρεῖν τῷ πολέμῳ· εἰ δὲ ἥτιων τῆς τῶν ἐναντίων, εὐλαβεῖσθαι πείθῃ. Ὅρθῶς λέγεις, ἔφη.  
 (9) Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως τήν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἴτα τὴν τῶν ἐναντίων. Ἀλλὰ, μὰ τὸν Δί', ἔφη, οὐκ ἂν ἔχοίμῃ σοι οὕτως γε ἀπὸ σιόματος εἰπεῖν. Ἀλλ', εἰ γέγραπται σοι, ἔνεγκε, ἔφη· πάνυ γὰρ ἡδέως ἂν τοῦτο ἀκούσαιμι. Ἀλλὰ, μὰ τὸν Δί', ἔφη, οὐδὲ γέγραπται μοί πω. (10) Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλευεῖν τήν γε πρώτην ἐπισχῆσομεν· ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν, ἄρτι ἀρχόμενος τῆς προσιατείας, οὐπω ἐξήτακας. Ἀλλὰ τοι περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι μεμέληκεν, καὶ οἶσθα, ὅπως τε φυλακαὶ ἐπικάairoί εἰσι καὶ ὅπως μὴ, καὶ ὅπως τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅπως μὴ εἰσι· καὶ τὰς μὲν ἐπικάairoυς φυλακὰς συμβουλεύσεις μεζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν. (11) Νῆ Δί', ἔφη ὁ Γλαῦκων, ἀπάσας μὲν οὖν ἔγωγε, ἔνεκά γε τοῦ οὕτως αὐτὰς φυλάττεσθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας. Ἐὰν δέ τις ἀφέλῃ γ', ἔφη, τὰς φυλακὰς, οὐκ οἶει καὶ ἀρπάξειν ἐξουσίαν εἶσεσθαι τῷ βουλομένῳ; ἀτὰρ, ἔφη, πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ πῶς οἶσθα,

οἷ κακῶς φυλάττονται; Εἰκάζω, ἔφη. Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μὴκέτι εἰκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλεύσομεν; Ἰσως, ἔφη ὁ Γλαῦκων, βέλτιον. (12) Εἷς γε μὴν, ἔφη, τὰργῦρια οἷδ' οἷ οὐκ ἀφῖξαι, ὥστ' ἔχειν εἰλεῖν, διώτι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ οὖν ἐλήλυθα, ἔφη. Καὶ γὰρ, νῆ Δί', ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον εἶναι· ὥστε, ὅταν περὶ τούτου δέῃ συμβουλεύειν, αὕτη σοι ἡ πρόφασις ἀρκέσει. Σκέψομαι, ἔφη ὁ Γλαῦκων. (13) Ἀλλ' ἐκείνου γέ τοι, ἔφη, οἷδ' οἷ οὐκ ἡμέληκας, ἀλλ' ἔσκειπαι, πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς χώρας γιγνόμενος οἷτος διατρέφειν τὴν πόλιν, καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ τούτου λάθῃ σέ ποτε ἡ πόλις ἐνδεὴς γενομένη, ἀλλ', εἰδὼς, ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαῦκων, παμμέγεθες πρᾶγμα, εἶγε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει. (14) Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν τὸν ἑαυτοῦ ποτε οἷκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται, ὧν προσδεῖται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν συνέστηκε, χαλεπὸν δὲ ἐστιν ἅμα τοσούτων οἷκων ἐπιμελεῖσθαι, πῶς οὐχ ἓνα, τὸν τοῦ θεοῦ, πρῶτον ἐπειράθες αὐξῆσαι; δεῖται δέ· καὶ μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἓνα δὲ μὴ δυνάμενος ὠφελησαι, πῶς ἂν πολλοὺς γε δυνηθείης; ὥσπερ εἴ τις ἐν

τάλαντον μὴ δύναιτο φέρειν, πῶς οὐ φανερόν, ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ; (15) Ἀλλ' ἐγώ, ἔφη ὁ Γλαύκων, ὠφελοίην ἂν τὸν τοῦ θεοῦ οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἴτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ τοῦ θεοῦ νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαί σοι; (16) Φυλάττιου, ἔφη, ὦ Γλαύκων, ὅπως μὴ, τοῦ εὐδοξεῖν ἐπιθυμῶν, εἰς τὸνναντίον ἔλθῃς· ἢ οὐχ ὁρᾷς, ὥς σφαλερόν ἐστι τὸ, ἂ μὴ οἷδέ τις, ταῦτα λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶσθα τοιοῦτους, οἷοι φαίνονται καὶ λέγοντες ἂ μὴ ἴδασι καὶ πράττοντες· πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιοῦτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι; (17) Ἐνθυμοῦ δὲ καὶ τῶν εἰδότεων ὅ τί τε λέγουσι καὶ ὅ τι ποιοῦσι· καὶ, ὥς ἐγὼ νομίζω, εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθεστάτων. (18) Εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι, ἂ βούλει πράττειν· ἐὰν γὰρ τούτῳ διενεγκὼν τῶν ἄλλων ἐπιχειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι, εἰ πάνυ ῥαδίως τύχοις ὧν ἐπιθυμεῖς.

## CAP. VII.

Charmidem verecundantem ad capessendam rem publicam cohortatur Socrates.

Χαρμίδην δὲ τὸν Γλαύκωνος ὄρῳ ἀξιόλογον μὲν ἄνδρα ὄντα, καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικὰ τόις πρατιόντων, ὁκνοῦντα δὲ προσιέναι τῷ δήμῳ, καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι. Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὢν τοὺς στεφανίας ἀγῶνας νικᾷ, καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν, μὴ θέλοι ἀγωνίζεσθαι, ποῖον τινα τοῦτον νομίζεις ἂν τὸν ἄνδρα εἶναι; Ἀῖσχρον ὅτι, ἔφη, μαλακὸν τε καὶ δειλόν. (2) Εἰ δέ τις, ἔφη, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὖξιν, καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὁκνοῖ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἰσως, ἔφη· αἰὰρ πρὸς τί με ταῦτα ἐρωτᾷς; Οὐ, ἔφη, οἴμαι σε, δυνατόν ὄντα, ὁκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα, ὧν ἀνάγκη σοι μετέχειν πολίτῃ γε ὄντι. (3) Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν, ταῦτά μου καταγιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἷς σύνει τοῖς τὰ τῆς πόλεως πράττουσι· καὶ γὰρ, ὅταν τι ἀνακοινῶνταί σοι, ὄρῳ σε καλῶς συμβουλευόντα, καὶ, ὅταν τι ἀμαρτιάνωσιν, ὀρθῶς ἐπιτιμῶντα. (4) Οὐ ταῦτόν ἐστιν, ἔφη, ὦ Σώκратες, ἰδίᾳ τε διαλέ-

γεσθαι, καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μὴν, ἔφη, ὅ γε ἀριθμεῖν δυνάμενος οὐδὲν ἥτιον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας ἀριστα κιθαρίζοντες οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν.

(5) Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὅρᾳς ἐμφυτὰ τε ἀνθρώποις ὄντα, καὶ πολλῷ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὁμιλίαις παριστάμενα; Καὶ σέ γε διδάξων, ἔφη, ὥρμημαι, ὅτι οὔτε τοὺς φρονιμωτάτους αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβούμενος, ἐν τοῖς ἀφρονεστάτοις τε καὶ ἀσθενεστάτοις αἰσχύνῃ λέγειν.

(6) Πότερόν γάρ τοὺς γναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φροντίζοντας, ὅ τι ἐλάττωτος πριάμενοι πλεόνος ἀποδῶνται, αἰσχύνῃ; ἐκ γὰρ τούτων ἀπάντων ἡ ἐκκλησία συνίσταται.

(7) Τί δὲ οἶει διαφέρειν ὃ σὺ ποιεῖς, ἢ τῶν ἀσκητῶν ὄντα κρείττω τοὺς ἰδιώτας φοβεῖσθαι; οὐ γὰρ τοῖς πρωτεύουσιν ἐν τῇ πόλει (ὧν ἔνιοι κατὰφρονοῦσί σου) ῥαδίως διαλεγόμενος, καὶ τῶν ἐπιμελουμένων τοῦ τῇ πόλει διαλέγεσθαι πολὺ περιῶν, ἐν τοῖς μηδὲ πῶποτε φροντίσαι τῶν πολιτικῶν μηδὲ σοῦ καταφρονηκόσιν ὀκνεῖς λέγειν, δεδιὼς μὴ καταγελασθῇς;

(8) Τί δ', ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελαῖν; Καὶ γὰρ οἱ ἕτεροι, ἔφη· διὸ καὶ θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τούτοις δὲ μηδένα τρόπον οἶει δυνήσεσθαι προσενεχθῆ-

ναι. (9) Ὡς γὰρ, μὴ ἀγνόει σεαυτὸν, μηδὲ ἀμάρ-  
τανε, ἃ οἱ πλεῖστοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ  
ὥρμηκότιες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα,  
οὐ τρέπονται ἐπὶ τὸ ἐαυτοὺς ἐξετάζειν· μὴ οὖν  
ἀποθρόαθύμει τούτου, ἀλλὰ διατείνου μάλλον πρὸς  
τὸ σεαυτῷ προσέχειν· καὶ μὴ ἀμέλει τῶν τῆς πόλε-  
ως, εἴ τι δυνατόν ἐστι διὰ σέ βέλτιον ἔχειν· τούτων  
γὰρ καλῶς ἐχόντων, οὐ μόνον οἱ ἄλλοι πολῖται, ἀλ-  
λὰ καὶ οἱ σοὶ φίλοι καὶ αὐτοὺς σὺ οὐκ ἐλάχιστα  
ὠφελήσῃ.

## CAP. VIII.

Captiosis Aristippi quaestionibus de bono et pulcro respondet So-  
crates.

Ἀριστίππου δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σω-  
κράτην, ὥσπερ αὐτοὺς ὑπ' ἐκείνου τὸ πρότερον ἠλέγ-  
χειο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκρά-  
της, ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλατιόμενοι, μή πῃ  
ὁ λόγος ἐπαλλαχθῇ; ἀλλ' ὥς ἂν πεπεισμένοι μάλι-  
στα πράττειν τὰ δέοντα. (2) Ὁ μὲν γὰρ αὐτὸν  
ἤρειο, εἴ τι εἰδείῃ ἀγαθὸν, ἵνα, εἴ τι εἴποι τῶν τοι-  
ούτων, οἷον ἢ σπιόν ἢ ποιὸν ἢ χρήματα ἢ ὑγίειαν  
ἢ ῥώμην ἢ τόλμαν, δεικνύῃ δὴ τοῦτο κακὸν ἐνίοτε  
ὄν· ὁ δὲ εἰδὼς, ὅτι, ἐάν τι ἐνοχλῇ ἡμᾶς, δεόμεθα  
τοῦ παύσοντος, ἀπεκρίνατο, ἥπερ καὶ ποιεῖν κράτι-  
στον. (3) Ἀρά γε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πυ-

ρειοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἀλλὰ ὀφθαλμίας; Οὐδέ τοῦτο. Ἀλλὰ λιμοῦ; Οὐδέ λιμοῦ. Ἀλλὰ μὴν, ἔφη, εἴγ' ἐρωτᾷς με, εἴ τι ἀγαθὸν οἶδα, ὃ μηδενὸς ἀγαθὸν ἐστίν, οὔτ' οἶδα, ἔφη, οὔτε δέομαι.

(4) Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτὸν, εἴ τι εἰδέῃ καλόν; Καὶ πολλὰ, ἔφη. Ἄρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ὡς οἷόν τε μὲν οὖν, ἔφη, ἀνομοιότατα ἔνια. Πῶς οὖν, ἔφη, τὸ ἰὼ καλῷ ἀνόμοιον καλὸν ἂν εἴη; "Οἱ, νῆ Δί', ἔφη, ἐστὶ μὲν ἰὼ καλῷ πρὸς δρόμον ἀνθρώπων ἄλλος ἀνόμοιος, καλὸς πρὸς πάλην· ἐστὶ δὲ καὶ ἄσπις, καλὴ πρὸς τὸ προβαλέσθαι, ὥς ἐνὶ ἀνομοιοτάτῃ τῷ ἀκόντι, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι.

(5) Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνη μοι, ἢ ὅτε σε ἠρώησα, εἴ τι ἀγαθὸν εἰδέης. Σὺ δ' οἶει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ', ὅτι πρὸς ταῦτ' ἀπάντα καλὰ τε καὶ ἀγαθὰ ἐστὶ; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἐστίν· ἔπειτα οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ καὶ ἀγαθοὶ λέγονται. πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλὰ τε καὶ ἀγαθὰ φαίνεται· πρὸς ταῦτ' ἀπάντα δὲ καὶ τὰ ἄλλα πάντα, οἷς ἄνθρωποι χρῶνται, καλὰ τε καὶ ἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὐχρηστα ᾖ. (6) Ἄρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλὸν ἐστίν; Νῆ Δί', ἔφη, καὶ χρυσὴ γε ἄσπις αἰσχρὸν, εἰς πρὸς τὰ ἑαυτῶν ἔργα ὃ μὲν καλῶς πεποιημένος ᾖ, ἢ δὲ κακῶς.



Λέγεις σὺ ἔφη, καλὰ τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι ;  
 (7) Καὶ τὴν Αἴα, ἔγωγ', ἔφη, ἀγαθὰ τε καὶ κακὰ·  
 πολλάκις γὰρ τό γε λιμοῦ ἀγαθὸν πυρρείου κακόν  
 ἔστιν, καὶ τὸ πυρρείου ἀγαθὸν λιμοῦ κακόν ἔστι·  
 πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλόν, πρὸς πάλην  
 αἰσχρόν· τὸ δὲ πρὸς πάλην καλόν, πρὸς δρόμον  
 αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἔστι,  
 πρὸς ἃ ἂν εὖ ἔχη, κακὰ δὲ καὶ αἰσχρὰ, πρὸς ἃ ἂν  
 κακῶς.

(8) Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλὰς τε εἶναι  
 καὶ χρησίμους, παιδεύειν ἔμοιγ' ἐδόκει, οἷας χρὴ οἰ-  
 κοδομεῖσθαι· ἐπεσκόπει δὲ ὧδε· Ἄρα γε τὸν μέλ-  
 λοντα οἰκίαν, οἷαν χρὴ, ἔχειν τοῦτο δεῖ μηχανᾶσθαι,  
 ὥπως ἡδίωτη τε ἐνδιαπύσθαι καὶ χρησιμωτάτη ἔσται ;  
 (9) Τοῦτου δὲ ὁμολογουμένου, Οὐκοῦν ἡδὺ μὲν θέ-  
 ρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινὴν ;  
 Ἐπειδὴ δὲ καὶ τοῦτο συμφαῖεν, Οὐκοῦν ἐν ταῖς  
 πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χει-  
 μῶνος ὁ ἥλιος εἰς τὰς πασιτάδας ὑπολάμπει, τοῦ δὲ  
 θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευό-  
 μενος σκιὰν παρέχει· οὐκοῦν εἴ γε καλῶς ἔχει ταῦ-  
 τα οὕτω γίνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν  
 τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ  
 ἀποκλείηται· χθαμαλώτερα δὲ τὰ πρὸς ἄρκιον, ἵνα  
 οἱ ψυχροὶ μὴ ἐμπλήτῃσιν ἄνεμοι. (10) Ὡς δὲ  
 συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτὸς τε ἂν  
 ἡδίστα καταφεύγοι καὶ τὰ ὄντια ἀσφαλέστατα τί-

θοιτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἰ-  
κησις εἴη· γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐ-  
φροσύνας ἀποστεροῦσιν ἢ παρέχουσι. Ναοὺς γε  
μὴν καὶ βωμοὺς χώραν ἔφη εἶναι προπεωδεσιάτην,  
ἣτις ἐμφανεσιάτη οὐσα ἀσιμβεσιάτη εἴη· ἡδὺ μὲν  
γὰρ ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἀγνώως ἔχοντας  
προσιέναι.

## CAP. IX.

Sententiae Socratis variae, de fortitudine, de sapientia, de tempe-  
rantia, aliisque virtutibus et rebus.

Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρία πότερον εἴη δι-  
δακτὸν ἢ φυσικόν; οἶμαι μὲν, ἔφη, ὥσπερ σῶμα σώ-  
ματος ἰσχυρότερον πρὸς τοὺς πόρους φύεται, οὕτω  
καὶ ψυχὴν ψυχῆς ἐρρόμενεστέραν πρὸς τὰ δεινὰ φύ-  
σει γίνεσθαι· ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ  
ἔθεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλ-  
μη. (2) Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ  
μελέτη πρὸς ἀνδρίαν αὖξεσθαι· δῆλον μὲν γὰρ,  
ὅτι Σκύθαι καὶ Θρᾷκες οὐκ ἂν τολμήσειαν ἀσπίδας  
καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχεσθαι·  
φανερὸν δέ, ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θρᾷξιν  
ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις  
ἐθέλοιεν ἂν διαγωνίζεσθαι. (3) Ὅρῶ δ' ἐγώ γε καὶ  
ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέρον-  
τας ἀλλήλων τοὺς ἀνθρώπους, καὶ ἐπιμελείᾳ πολὺ

ἐπιδιδόντας· ἐκ δὲ τούτων δηλὸν ἐστίν, ὅτι πάντας  
 χρηρὴ καὶ τοὺς εὐφροσύνηρους καὶ τοὺς ἀμβλυτέρους  
 τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι,  
 ταῦτα καὶ μακθάνειν καὶ μελεῖαν. (4) Σοφίαν δὲ  
 καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλὰ  
 τε καὶ ἀγαθὰ γινώσκοντα χρηρῆσθαι αὐτοῖς, καὶ τὸν  
 τὰ αἰσχροῦ εἰδῶτα εὐλαβεῖσθαι, [σοφὸν τε καὶ σώ-  
 φρονα] ἔκρινε. Προσερωτώμενος δὲ, εἰ τοὺς ἐπι-  
 σταμένους μὲν, ἃ δεῖ πράττειν, ποιῶντας δὲ τὰναν-  
 τία, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζοι, Οὐδέν γε  
 μᾶλλον, ἔφη, ἢ ἀσοφοὺς τε παλὶ ἀκρατεῖς· πάντας  
 γὰρ οἶμαι προαιρουμένους ἐκ τῶν ἐνδεχομένων, ἃ  
 ἂν οἴωνται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράτ-  
 τειν· νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας, οὔτε  
 σοφοὺς οὔτε σώφρονας εἶναι. (5) Ἐφη δὲ καὶ τὴν  
 δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶ-  
 ναι· τὰ τε γὰρ δίκαια καὶ πάντα, ὅσα ἀρετῇ πράτ-  
 τεται, καλὰ τε καὶ ἀγαθὰ εἶναι· καὶ οὕτ' ἂν τοὺς  
 ταῦτα εἰδῶτας ἄλλο ἀντὶ τούτων οὐδέν προελέσθαι,  
 οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλ-  
 λά καὶ, ἐὰν ἐγχειρῶσιν, ἀμαρτάνειν· οὕτω καὶ τὰ  
 καλὰ τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς  
 δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ, ἐὰν ἐγχειρῶ-  
 σιν, ἀμαρτάνειν· ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα  
 καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δηλὸν  
 εἶναι, ὅτι καὶ ἡ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ  
 σοφία ἐστί. (6) Μανίαν γε μὴν ἐναντίον μὲν ἔφη  
 εἶναι σοφίᾳ, οὐ μέντοι γε τὴν ἀνεπιστημοσύνην μα-

νίαν ἐνόμιζεν · τὸ δὲ ἀγνοεῖν ἑαυτὸν, καὶ ἂ μὴ οἶδε  
 δοξάζειν τε καὶ οἶεσθαι γινώσκειν, ἐγγυτάτω μανί-  
 ας ἐλογίζετο εἶναι · τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν  
 οἱ πλείστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ  
 φάσκειν μαίνεσθαι · τοὺς δὲ διημαρτηκότας, ὧν οἱ  
 πολλοὶ γινώσκουσι, μαινομένους καλεῖν. (7) Ἐάν  
 τε γάρ τις μέγας οὕτως οἴηται εἶναι, ὥστε κύπτειν  
 τὰς πύλας τοῦ τείχους διεξιὼν, ἐάν τε οὕτως ἰσχυρὸς,  
 ὥστ' ἐπιχειρεῖν οἰκίας αἵρεσθαι, ἢ ἄλλῳ τῷ ἐπιτί-  
 θεσθαι τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἐστι, τοῦτον  
 μαίνεσθαι φάσκειν · τοὺς δὲ μικρὸν διαμαρτιάνοντας  
 οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ', ὥσπερ τὴν  
 ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν  
 μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν. (8)  
 Φθόρον δὲ σκοπῶν, ὅ τι εἴη, λύπην μὲν τινα ἐξεύ-  
 ρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυ-  
 χίας οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίας γιγνομένην ·  
 ἀλλὰ μόνους ἔφη φθορεῖν τοὺς ἐπὶ ταῖς τῶν φίλων  
 εὐπραξίαις ἀνιωμένους. Θαυμαζόντων δὲ τινῶν, εἴ  
 τις φίλων τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο,  
 ὑπεμίμησεν, ὅτι πολλοὶ οὕτως πρὸς τινὰς ἔχουσιν,  
 ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν,  
 ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων δὲ λυπεῖσθαι ·  
 τοῦτο δὲ φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς  
 ἡλιθίους δὲ αἰεὶ πάσχειν αὐτό. (9) Σχολὴν δὲ σκο-  
 πῶν, τί εἴη, ποιοῦντας μὲν τι ὅλως ἄπαντας, σχολάζ-  
 οντας μέντοι τοὺς πλείστους ἔφη εὐρίσκειν · καὶ γὰρ  
 τοὺς πετιεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι ·

πάντας δὲ τούτους ἔφη σχολάζειν· ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράξοντας τὰ βελτίω τούτων· ἀλλὰ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἰέναι οὐδένα σχολάζειν· εἰ δέ τις ἴοι, τοῦτον, ἀσχολίας αὐτῷ οὔσης, κακῶς ἔφη τοῦτο πράττειν. (10) Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρεθέντας, οὐδὲ τοὺς κλήρω λαχόντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξ-απατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. (11) Ὅποιε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προσιάττειν ὃ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυνεν, ἐν τε νῆϊ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νῆϊ πάντας πειθομένους τῷ ἐπισταμένῳ· καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς· καὶ ἐν νόσῳ τοὺς νοσοῦντας· καὶ ἐν σωμασκήᾳ τοὺς σωμασκοῦντας· καὶ τοὺς ἄλλους πάντας, οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι· εἰ δὲ μὴ, τοῖς ἐπισταμένοις οὐ μόνον παροῦσι πειθομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυνεν ἀρχούσας τῶν ἀνδρῶν, διὰ τὸ τὰς μὲν εἰδέναι ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. (12) Εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι· Καὶ πῶς ἂν, ἔφη, ἐξεῖναι μὴ πείθεσθαι, ἐπικειμένης γε ζημίας, εἴαν τις τῷ εὖ λέγοντι μὴ πείθῃται; ἐν ᾧ γὰρ ἂν τις πράγ-

ματι μὴ πείθεται τῷ εὖ λέγοντι, ἀμαρτῆσεται δὴπου, ἀμαρτιάνων δὲ ζημιωθήσεται. (13) Εἰ δὲ φαίη τις τῷ τυράννῳ ἐξεῖναι καὶ ἀποκτεῖναι τὸν εὖ φρονοῦντα. Τὸν δὲ ἀποκτείναντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων οἶει ἀζήμιον γίνεσθαι, ἢ ὥς εἴτυχε ζημιουῖσθαι; πότερον γὰρ ἂν μᾶλλον οἶει σῶζεσθαι τὸν ταῦτα ποιοῦντα, ἢ οὕτω καὶ ταχιστ' ἂν ἀπολέσθαι; (14) Ἐρομένου δέ τις αὐτὸν, τί δοκοίη αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο, Εὐπραξίαν. Ἐρομένου δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι, Πᾶν μὲν οὖν τοῦναντίον ἔγωγ', ἔφη, τύχην καὶ πρᾶξιν ἡγοῦμαι. τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τι τοῦν δεινῶν, εὐτυχίαν οἶμαι εἶναι. τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν. (15) Καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δὲ ἰατρείᾳ τοὺς τὰ ἰατρικὰ, ἐν δὲ πολιείᾳ τοὺς τὰ πολιτικά. τὸν δὲ μηδὲν εὖ πράττοντα, οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

## CAP. X.

Cum artificibus de ipsorum arte disserit, atque ita prodesse iis studet Socrates.

Ἀλλὰ μὲν καὶ εἴ ποτε τῶν τὰς τέχνας ἐχόντων, καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς, διαλέγοιτό

τινι, καὶ τούτοις ὠφέλιμος ἦν· εἰσελθὼν μὲν γὰρ ποιεὶ πρὸς Παρθράσιον τὸν ζωγράφον, καὶ διαλεγόμενος αὐτῷ, Ἄρα, ἔφη, ὦ Παρθράσιε, ἡ γραφικὴ ἐστὶν εἰκασία τῶν ὁρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλὰ, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ, καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ, καὶ τὰ τραχέα καὶ τὰ λεῖα, καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμεῖσθε. Ἀληθῆ λέγεις, ἔφη. (2) Καὶ μὴν τά γε καλὰ εἶδη ἀφομοιοῦντις, ἐπειδὴ οὐ ῥάδιον ἐνὶ ἀνθρώπῳ περιυχεῖν ἄμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; (3) Ποιοῦμεν γὰρ, ἔφη, οὕτως. Τί γάρ; ἔφη, τὸ πιθανώτατόν τε καὶ ἡδιστον καὶ φιλικώτατον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπομιμεῖσθε τῆς ψυχῆς ἡθός; ἢ οὐδὲ μιμητὸν ἐστὶ τοῦτο; Πῶς γὰρ ἂν, ἔφη, μιμητὸν εἶη, ὦ Σώκρατες, ὃ μήτε συμμειρίαν μήτε χρῶμα μήτε ὦν σὺ εἶπας ἄρτι μηδὲν ἔχει, μηδὲ ὅλως ὁρατὸν ἐστίν; (4) Ἄρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινας; Ἐμοιγε δοκεῖ, ἔφη. Οὐκοῦν τοῦτό γε μιμητὸν ἐν τοῖς ὄμμασιν; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἳ τε φροντίζοντες καὶ οἳ μή; Μὰ Δί', οὐ δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροὶ, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γίνονται. Οὐκοῦν, ἔφη, καὶ ταῦτα δυνατόν ἀπεικάζειν; Καὶ μάλα, ἔφη. (5)

Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον, καὶ τὸ σωφρονικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστίων καὶ κινουμένων ἀνθρώπων διαφαίνει. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν καὶ ταῦτα μιμητά; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἡδίων ὄραϊν τοὺς ἀνθρώπους, δι' ὧν τὰ καλὰ τε ἀγαθὰ καὶ ἀγαπητὰ ἡθῆ φαίνεται, ἢ δι' ὧν τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητά; Πολὺ νῆ Δί', ἔφη, διαφέρει, ὦ Σώκρατες.

(6) Πρὸς δὲ Κλείωνα τὸν ἀνδριαντοποιὸν εἰσελθὼν ποτε, καὶ διαλεγόμενους αὐτῷ, "Οὐ μὲν, ἔφη, ὦ Κλείων, ἄλλοίους ποιεῖς ὁρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιαστὰς, ὁρῶ τε καὶ οἶδα· ὃ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸς φαίνεσθαι, πῶς τοῦτο ἐνεργάζῃ τοῖς ἀνδράσιν; (7) Ἐλεῖ δὲ ἀπορῶν ὁ Κλείων οὐ ταχὺ ἀπεκρίνατο, Ἄρ', ἔφη, τοῖς τῶν ζώντιων εἶδουσιν ἀπεικάζων τὸ ἔργον, ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδράντας; Καὶ μάλα, ἔφη. Οὐκοῦν τὰ τε ὑπὸ τῶν σχημάτων κατασπώμενα καὶ τὰ ἀνασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικάζων, ὁμοιώτερά τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι; Πάνυ μὲν οὖν, ἔφη. (8) Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωματίων



ἀπομιμῆσθαι, οὐ ποιεῖ τινα τέχνην τοῖς θεωμένοις ; Εὐκὸς γοῦν, ἔφη. Οὐκοῦν καὶ τῶν μὲν μαχομένων ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον, τῶν δὲ νενικηκότων εὐφραυνομένων ἢ ὅπως μιμητέα ; Σφόδρα γε, ἔφη. Αἰὲ ἄρα, ἔφη, τὸν ἀνδριανιοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἶδει προσεικάζειν.

(9) Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν, ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὖ ἐργασμένους, Νῆ τὴν Ἥραν, ἔφη, καλὸν γε, ὦ Πιστία, τὸ εὖρημα, τὸ τὰ μὲν δεόμενα σκέλης τοῦ ἀνθρώπου σκελάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι. (10) Αἰἄρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί οὔτε ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονος πωλεῖς ; Ὅτι, ἔφη, ὦ Σώκρατες, εὐρυθυμότερους ποιῶ. Τὸν δὲ ῥυθμὸν, ἔφη, πότερα μέισθ' ἢ σταθμῷ ἐπιδεικνύων, πλείονος τιμᾷ ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἷμαί σε ποιεῖν, εἴγε ἀρμότιοντας ποιεῖς. Ἀλλὰ νῆ Δί', ἔφη, ποιῶ · οὐδὲν γὰρ ὄφελος ἐστὶ θώρακος ἄνευ τούτου. (11) Οὐκοῦν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὐρυθυμά ἐστι, τὰ δὲ ἄρῥύθμα ; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἔφη, τῷ ἄρῥύθμῳ σώματι ἀρμότιοντα τὸν θώρακα εὐρυθυμον ποιεῖς ; Ὡσπερ καὶ ἀρμότιοντα, ἔφη · ὁ ἀρμότιων γάρ ἐστιν εὐρυθυμος. (12) Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ εὐρυθυμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον · ὥσπερ ἂν εἰ φαίης ἀσπί-

δα, ὃ ἐὰν ἀρμότῃ, τούτῳ εὖρυθμον εἶναι, καὶ γλαμύδα, καὶ τὰλλα ὡσαύτως ἔοικεν ἔχειν τῷ ὁῷ λόγῳ. (13) Ἴσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἀρμόττειν πρόσεστι. Δίδαξον, ἔφη, ὦ Σώκρατες, εἴ τι ἔχεις. Ἦτιον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἀρμότιονες τῶν ἀναρμόσιων, τὸν αὐτὸν σταθμὸν ἔχοντες· οἱ μὲν γὰρ ἀνάρμόσιοι ἢ ὅλοι ἐκ τῶν ὥμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες, δύσφοροι καὶ χαλεποὶ γίγνονται· οἱ δὲ ἀρμότιονες, διειλημμένοι τὸ βάρος τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὥμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστρός, ὀλίγου δεῖν οὐ φορῆματι ἀλλὰ προσθήματι εἰκόασιν. (14) Εἴρηκας, ἔφη, αὐτὸ, δι' ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω εἶναι· ἔνιοι μένιοι τοὺς ποικίλους καὶ τοὺς ἐπιχρῦσους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μὴν, ἔφη, εἶγε διὰ ταῦτα μὴ ἀρμότιοντας ὠνοῦνται, κακὸν ἔμοιγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι. (15) Αἰτάρ, ἔφη, τοῦ σώματος μὴ μένοντις, ἀλλὰ τοιέ μὲν κυρτουμένου, τοιέ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττειεν; Οὐδαμῶς, ἔφη. Λέγεις, ἔφη, ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρεῖᾳ. Αὐτὸ, ἔφη, τοῦτο λέγω, ὦ Σώκρατες, καὶ πάννυ ὀρθῶς ἀποδέχῃ.

## CAP. XI.

Cum Theodota meretrice de arte amatorum alliciendorum confabulatur Socrates.

Γυναικὸς δέ ποτε οὔσης ἐν τῇ πόλει καλῆς, ἣ ὄνομα ἦν Θεοδότῃ, καὶ οἷας συνεῖναι τῷ πεύθοντι, μνησθέντιος αὐτῆς τῶν παρόντων τινὸς, καὶ εἰπόντιος, ὅτι κρεῖττον εἶη λόγου τὸ κάλλος τῆς γυναικὸς, καὶ ζωγράφους φήσαντιος εἰσιέναι πρὸς αὐτὴν ἀπεικασομένους, οἷς ἐκείνην ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι. Ἰτέον ἂν εἶη θεασομένους, ἔφη ὁ Σωκράτης· οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρεῖττόν ἐστι καταμαθεῖν. Καὶ ὁ διηγησάμενος, Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολουθοῦντες; (2) Οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότην, καὶ καταλαβόντες ζωγράφῳ τινὶ παρεστηκυῖαν, ἐθεάσαντο· παυσαμένου δὲ τοῦ ζωγράφου, ὦ ἄνδρες, ἔφη ὁ Σωκράτης, πότερον ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; Ἄρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα ἐστὶν ἢ ἐπιδείξις, ταύτην ἡμῖν χάριν ἐκτέον· εἰ δὲ ἡμῖν ἡ θέα, ἡμᾶς ταύτῃ. (3) Εἰπόντιος δέ τις, ὅτι δίκαια λέγοι, Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ' ἡμῶν ἔλαινον κερδαίνει, καὶ, ἐπειδὰν εἰς πλείους διαγγείλωμεν, πλείω ὠφεληθήσεται· ἡμεῖς δὲ ἤδη τε, ὧν ἐθεασάμεθα, ἐπιθυμοῦμεν ἄψασθαι, καὶ ἄπιμεν ὑποκνιζόμενοι, καὶ ἀπελθόντες ποθήσομεν· ἐκ δὲ

τούτων εἰκὸς, ἡμᾶς μὲν θεραπεύειν, ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότῃ, Νῆ Αἰ', ἔφη, εἰ τοίνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν τῆς θέας χάριν ἔχειν. (4) Ἐκ δὲ τούτου ὁ Σωκράτης, ὁρῶν αὐτὴν τε πολυτελῶς κεκοσμημένην, καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῇ καὶ θεραπείᾳ οὐ τῇ τυχοῦσῃ, καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς, καὶ οὐδὲ ταύτας ἡμελημένως ἐχούσας, καὶ τοῖς ἄλλοις τὴν οἰκίαν ἀφθόρως κατεσκευασμένην, Εἰπέ μοι, ἔφη, ὦ Θεοδότῃ, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη. Ἄλλ' ἄρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. Ἀλλὰ μὴ χειροτέχναι τιές; Οὐδὲ χειροτέχναι, ἔφη. Πόθεν οὖν, ἔφη, τὰ ἐπιτήδεια ἔχεις; Ἐάν τις, ἔφη, φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὕτως μοι βίως ἐστί. (5) Νῆ ἰὴν Ἰφραν, ἔφη, ὦ Θεοδότῃ, καλὸν γε τὸ κιῆμα· καὶ πολλῶ κρεῖττον [ἢ] οὔτων τε καὶ βοῶν καὶ αἰγῶν φίλων ἀγέλην κεκιῆσθαι. Αἰὰρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, ἐάν τις σοὶ φίλος, ὥσπερ μυῖα, προσπιῇται, ἢ καὶ αὐτὴ τι μηχανᾷ; (6) Πῶς δ' ἂν, ἔφη, ἐγὼ τούτου μηχανὴν εὗροίμι; Πολὺ νῆ Αἰ', ἔφη, προσηκόντως μᾶλλον ἢ αἱ φάλαγγες· οἶσθα γάρ, ὥς ἐκεῖναι θηρῶσι τὰ πρὸς τὸν βίον· ἀράχνια γὰρ, δῆπου λεπτὰ ὑψηλάμεναι, ὅ τι ἂν ἐνταῦθα ἐμπέσῃ, τούτω τροφῇ χρῶνται. (7) Καὶ ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑψηνάσθαι τι θήρατρον; Οὐ γὰρ δὴ, ἔφη, οὕτω γε ἀτεχνῶς οἶεσθαι χρὴ τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηρᾶσθαι· οὐχ ὁρᾷς, ὅτι καὶ [οἱ] τὸ μικροῦ ἄξιον, τοὺς

λαγῶς, θηρῶντες πολλὰ τεχνάζουσιν; (8) "Οτι μὲν γὰρ τῆς τυκιδὸς νέμονται, κύνας τυκιερευτικάς πο-  
ρισάμενοι, ταύταις αὐτοὺς θηρῶσιν· ὅτι δὲ μεθ' ἡμέραν ἀποδιδράσκουσιν, ἄλλας κιῶνται κύνας, αἵ-  
τινες, ἢ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθῃσι, τῇ ὁσμῇ αἰσθανόμεναι, εὐρίσκουσιν αὐτούς· ὅτι δὲ ποδώκεις εἶσιν, ὥστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευά-  
ζονται, ἵνα καὶ πόδας ἀλίσκωνται· ὅτι δὲ καὶ ταύ-  
τας αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἰσιτᾶσιν εἰς τὰς ἀτραπούς, ἢ φεύγουσιν, ἢ εἰς ταῦτα ἐμπίλιοντες συμποδίζονται. (9) Ἵνι οὖν, ἔφη, τοιούτῳ φίλους ἂν ἐγὼ θηρῶην; Ἐὰν γὴ Δί', ἔφη, ἀντὶ κυνὸς κτήση, ὅστις σοι ἰχνεύων μὲν τοὺς φιλοκάλους καὶ πλουσίους εὐρήσει, εὐρῶν δὲ μηχανήσεται, ὅπως ἐμβάλη αὐτοὺς εἰς τὰ σὰ δίκτυα. (10) Καὶ ποῖα, ἔφη, ἐγὼ δίκτυα ἔχω; Ἐν μὲν δήλου, ἔφη, καὶ μάλα εὖ περιπλεκόμενον, τὸ σῶμα· ἐν δὲ τούτῳ ψυχὴν, ἢ καταμανθάνεις, καὶ ὥς ἂν ἐμβλέπουσα χαρίζοιο, καὶ ὅ τι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι δεῖ τὸν μὲν ἐπιμελόμενον ἀσμένως ὑποδέχεσθαι, τὸν δὲ τρυφῶντα ἀποκλείειν, καὶ ἀρρώστησαντός γε φίλου φροντιστικῶς ἐπισκέπασθαι, καὶ καλὸν τι πράξ-  
αντος σφόδρα συνηθῆναι, καὶ τῷ σφόδρα σοῦ φρον-  
τίζοντι ὅλη τῇ ψυχῇ κεχαρίζθαι· φιλεῖν γε μὴν, εὖ οἶδ', ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐ-  
νοϊκῶς· καὶ ὅτι ἀρεστοί σοι εἰσὶν οἱ φίλοι, οἶδ' ὅτι οὐ λόγῳ ἀλλ' ἔργῳ ἀναπείθεις. Μὰ τὸν Δί', ἔφη

ἡ Θεοδότῃ, ἐγὼ τοῦτων οὐδὲν μηχανῶμαι. (11) Καὶ μὴν, ἔφη, πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι· καὶ γὰρ δὴ βία μὲν οὐτ' ἂν ἔλοις οὔτε κατὰσχοις φίλον· εὐεργεσία δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἁλώσιμόν τε καὶ παρὰ μόνιμόν ἐστιν. Ἀληθῇ λέγεις, ἔφη. (12) Αἰ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα ἀξιοῦν, οἷα ποιοῦσιν αὐτοῖς σμικρότατα μελήσει· ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὕτω γὰρ ἂν μάλιστα φίλοι γίγνοιτο, καὶ πλείστον χρόνον φιλοῖεν, καὶ μέγιστα εὐεργετοῖεν. (13) Χαρίζοιο δ' ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς· ὅρῳ γὰρ, οἷ καὶ τῶν βρωμάτων τὰ ἡδίστα, ἔαν μὲν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδῇ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέρχει· ἔαν δέ τις προσφέρῃ λιμὸν ἐμποιήσας, καὶ φανλότερα ἢ, πάνυ ἡδεα φαίνεται. (14) Πῶς οὖν ἂν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; Εἰ, νῆ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέροις μήτε ὑπομιμνήσκοις, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται· ἔπειτα τοὺς δεομένους ὑπομιμνήσκοις ὥς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαίνεσθαι βουλομένη χαρίζεσθαι, καὶ διαφεύγουσα, ἕως ἂν ὥς μάλιστα δεηθῶσι· τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν ἐπιθυμῆσαι, διδόναι. (15) Καὶ ἡ Θεοδότῃ, Τί οὖν οὐ σὺ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηραιτῆς τῶν φίλων; Ἐάν γε,

τὴν Δί', ἔφη, πείθῃς με οὐ. Πῶς ἂν οὖν, ἔφη, πείσαιμί σε; Ζητήσεις, ἔφη, τοῦτο αὐτὴ καὶ μηχανήσῃ, ἵάν τί μου δέῃ. Εἴσιθι τοίνυν, ἔφη, θαμινά. (16) Καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην, Ἀλλ', ὦ Θεοδότῃ, ἔφη, οὐ πάνυ μοι ῥαδίόν ἐστι σχολάζειν· καὶ γὰρ ἴδια πράγματα πολλά καὶ δημόσια παρέχει μοι ἀσχολίαν· εἰσὶ δὲ καὶ φίλοι μοι, αἵ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὐτῶν ἐάσουσί με ἀπιέναι, φίλιζα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπιδάς. (17) Ἐλίστασαι γὰρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; Ἀλλὰ διὰ τί οἶει, ἔφη, Ἀπολλόδωρόν τε τόνδε καὶ Ἀντισθένην οὐδέποτε μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι, ὅτι ταῦτα οὐκ ἄνευ πολλῶν φίλιζων τε καὶ ἐπιδῶν καὶ ὑγγων ἐστί. (18) Χρῆσον τοίνυν μοι, ἔφη, τὴν ὑγγα, ἵνα ἐπὶ σοὶ πρῶτον ἔλκω αὐτήν. Ἀλλὰ, μὰ Δί', ἔφη, οὐκ αὐτὸς ἔλκεσθαι πρὸς σε βούλομαι, ἀλλὰ σὲ πρὸς ἐμέ πορεύεσθαι. Ἀλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. Ἀλλ' ὑποδέξομαί σε, ἔφη, ἔὰν μή τις φιλωτέρα σου ἔνδον ᾗ.

## CAP. XII.

De bona valetudine, firmitate et robore corporis per exercitia gymnastica quaerendis.

Ἐπιγένην δὲ τῶν ξυνόντων τινὰ, νέον τε ὄντα, καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδὼν, Ὡς ἰδιωτικῶς, ἔφη,

τὸ σῶμα ἔχεις, ὦ Ἐπίγενης! Καὶ ὅς, Ἰδιώτης μὲν, ἔφη, εἰμὶ, ὦ Σώκρατες. Οὐδέν γε μᾶλλον, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι. Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολέμους ἀγὼν, ὃν Ἀθηναῖοι θήσουσιν, ὅταν τύχῃσι;

(2) Καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσιν τε ἐν τοῖς πολεμικοῖς κινδύνοις, καὶ αἰσχροῶς σῶζονται· πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντες τε ἀλίσκονται, καὶ ἀλόντες ἤτοι δουλεύουσι τὸν λοιπὸν βίον, εἰς οὗτω τύχῃσι, τὴν χαλεπωτάτην δουλείαν, ἢ, εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκπίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς, τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες διαζῶσι· πολλοὶ δὲ δόξαν αἰσχροὴν κτῶνται, διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιάειν.

(3) Ἢ κατὰ φρονεῖς τῶν ἐπιτιμιῶν τῆς καχεξίας τούτων, καὶ ῥαδίως ἂν οἷοι φέρειν τὰ τοιαῦτα; καὶ μὴν οἶμαί γε πολλῷ ῥάῳ καὶ ἡδύῳ τούτων εἶναι, ἃ δεῖ ὑπομένειν τὸν ἐπιμελούμενον τῆς τοῦ σώματος εὐεξίας· ἢ ὑγιεινότερόν τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; ἢ τῶν διὰ τὴν εὐεξίαν γιγνομένων καταφρονεῖς;

(4) Καὶ μὴν πάντα γε τὰναντία συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς· καὶ γὰρ ὑγιαίνουν οἱ τὰ σώματα εὖ ἔχοντες, καὶ ἰσχύουσι· καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων σῶζονται τε εὐσχημόνως, καὶ τὰ δεινὰ πάντα διαφεύγουσι· πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ



τὴν παιρίδα εὐεργετοῦσι, καὶ διὰ ταῦτα χάριτός τε ἀξιοῦνται, καὶ δόξαν μεγάλην κτιῶνται, καὶ τιμῶν καλλίστων τυγχάνουσι· καὶ τὸν τε λοιπὸν βίον ἡδίων καὶ κάλλιον διαζῶσι, καὶ τοῖς ἑαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείνουσιν. (5) Οὐτοὶ γὰρ, ὅτι ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἥτιον ἐπιμελεῖσθαι· εὖ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις, διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάζεσθαι· πρὸς πάντα γὰρ, ὅσα πράττουσιν ἄνθρωποι, χρησιμὸν τὸ σῶμά ἐστιν· ἐν πάσαις δὲ ταῖς τοῦ σώματος χρείαις πολὺ διαφέρει ὡς βέλτιστά τὸ σῶμα ἔχειν. (6) Ἐπεὶ καὶ, ἐν ᾧ δοκεῖς ἐλαχίστην σώματος χρείαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἶδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. (7) Τοῖς δὲ τὰ σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γιγνομένων καὶ τὴν εὐεξίαν χρησίμῳ εἶναι· καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἔνεκα τί οὐκ ἂν τις νοῦν ἔχων ὑπομείνειεν; (8) Αἰσχροὺς δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηράσκει, πρὶν ἰδεῖν ἑαυτὸν, ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ

σώματι γένοιτο· ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦν-  
τα· οὐ γὰρ ἐθέλει αὐτόματα γίγνεσθαι.

## CAP. XIII.

Varia Socratis commemorantur apophthegmata.

Ὁργίζομένου δέ ποίε' ινος, ὅτι προσειλὼν τινα  
χαίρειν οὐκ ἀντιπροσεβόρηθη, Γελοῖον, ἔφη, τὸ, εἰ  
μὲν τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τω, μὴ ἂν  
ὀργίζεσθαι· ὅτι δὲ τὴν ψυχὴν ἀγροικοιτέρως δια-  
κειμένῳ περιέιυχες, τοῦτό σε λυπεῖν.

(2) Ἄλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίοι, Ἀκου-  
μενός, ἔφη, τούτου φάρμακόν ἀγαθὸν διδάσκει.  
Ἐρομένου δέ, ποῖον; Πάυσασθαι ἐσθίοντα, ἔφη·  
καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον φησὶ  
διάξειν παυσάμενον.

(3) Ἄλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἴη παρ'  
ἐαυτῷ τὸ ὕδωρ, ὃ πίνωι, Ὅτιαν ἄρ', ἔφη, βούλη  
θερμῷ λούσασθαι, ἕιοιμον ἔσται σοι. Ἄλλὰ ψυ-  
χρὸν, ἔφη, ὥστε λούσασθαι, ἐστίν. Ἀρ' οὖν, ἔφη,  
καὶ οἱ οἰκέται σου ἄχθονται πίνοντιές τε αὐτὸ καὶ  
λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη· ἀλλὰ καὶ  
πολλάκις τεθαύμακα, ὥς ἡδέως αὐτῷ πρὸς ἀμφο-  
τέρα ταῦτα χρῶνται. Πότερον δέ, ἔφη, τὸ παρὰ  
σοὶ ὕδωρ θερμότερον πιεῖν ἔστιν, ἢ τὸ ἐν Ἀσκλη-

πιού; Τὸ ἐν Ἀσκληπιού, ἔφη. Ἐνθυμού οὖν, ἔφη, οὔτι κινδυνεύεις δυσαρρεσιότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρώστωντων.

(4) Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον, ἦρετο, τί χαλεπαῖνοι τῷ θεράποντι. "Οἱ, ἔφη, ὀψοφαγίσταίός τε ὦν, βλακίστατός ἐστι, καὶ φιλαργυρώτατος ὦν, ἀργότατος. Ἦδη ποῖε οὖν ἐπεσκέψω, ἔφη, πότερος πλειόνων πληγῶν δεῖται, σὺ, ἢ ὁ θεράπων;

(5) Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν, Τί, ἔφη, φοβῇ σὺ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενος, περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ· οὐκ οἶσθα, οὔτι, εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἢ ἑξ ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; Χαριέστερον δὲ καὶ προεξορμᾶν ἡμέρα μιᾷ μᾶλλον, ἢ ὑστερίζειν· τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνειν τὰς ὁδοὺς, χαλεπόν· τὸ δὲ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι, πολλὴν ῥασιώνην παρέχει· κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν, ἢ ἐν τῇ ὁδῷ.

(6) Ἄλλου δὲ λέγοντος, ὥς παρειάθη μακρὰν ὁδὸν πορευθεὶς, ἦρετο αὐτὸν, εἰ καὶ φορτίον ἔφερε. Μὰ Αἰ', οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. Μά-

νος δ' ἐπορεύου, ἔφη, ἥ καὶ ἀκόλουθός σοι ἠκολούθει; Ἐκολούθει, ἔφη. Πότερον, ἔφη, κενὸς, ἢ φέρων τι; Φέρων, νῆ Δί', ἔφη, τὰ τε στρώματα καὶ ἰάλλα σκεύη. Καὶ πῶς δὴ, ἔφη, ἀπήλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἂν οἶε διατεθῆναι; Κακῶς, νῆ Δί', ἔφη. μᾶλλον δὲ οὐδ' ἂν ἠδυνήθην κομίσαι. Τὸ οὖν τοσοῦτον ἦτιον τοῦ παιδὸς δύνασθαι ποιεῖν, πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

## CAP. XIV.

Sermones Socratis convivales frugalitatem commendant.

Ὅποτε δὲ τῶν ξυνιόντων ἐπὶ δεῖπνον οἱ μὲν μικρὸν ὄψον, οἱ δὲ πολὺ φέροισιν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι, ἢ διανεμεῖν ἐκάστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἡσχύνοντο τὸ μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου, καὶ τὸ μὴ ἀντιτιθέναι τὸ ἐαυτῶν. ἐτίθεσαν οὖν καὶ τὸ ἐαυτῶν εἰς τὸ κοινόν. καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.

(2) Καταμαθὼν δὲ τινα τῶν ξυνδειπνούντων τοῦ μὲν σίτου πεπαισμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἷῳ ἔργῳ

ἕκαστον εἶη, "Εχοιμεν ἄν, ἔφη, ὧ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποιεῖ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί πῶ ἐπὶ γε τούτῳ ὀψοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. (3) Τί γάρ; ἔφη, ἐάν τις ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθῇ, μὴ ἀσκήσεως ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ, ἢ οὐ; Σχολῇ γ' ἄν, ἔφη, ἄλλος τις ὀψοφάγος εἶη. Καί τις ἄλλος τῶν παρόντων, Ὁ δὲ μικρῷ, σίτῳ, ἔφη, πολὺ ὄψον ἐλεσθίων; Ἐμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι· καί, ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχωνται πολυκαρλίαν, εἰκότως ἂν οὗτος πολυουσίαν εὐχοιο. (4) Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρησθαι τὰ λεχθέντα, τὸ μὲν ὄψον οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθὼν, Παρατηρεῖτ', ἔφη, τοῦτον οἱ πλησίον, ὁπότερα τῷ σίτῳ ὄψῳ, ἢ τῷ ὄψῳ σίτῳ χρῆσεται.

(5) Ἄλλον δὲ ποτε τῶν συνδείκνων ἰδὼν ἐπὶ τῷ ἐνὶ ψωμῷ πλειόνων ὄψων γευόμενον, Ἄρα γένοιτ' ἄν, ἔφη, πολυτελεστέρα ὀψοποιία ἢ μᾶλλον τὰ ὄψα λυμαιομένη, ἢ ἣν ὀψοποιεῖται ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα πανιοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν γὰρ τῶν ὀψοποιῶν συμμιγνύων πολυτελέστερα ποιεῖ· ἃ δὲ ἐκεῖνοι μὴ συμμιγνύ-

ουσιν, ὡς οὐχ ἀρμότιοντα, ὁ συμμιγνύων (εἶπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν) ἀμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. (6) Καίτοι πῶς οὐ γελοῖόν ἐστι, παρασκευάζεσθαι μὲν ὀψοποιούς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μὴδ' ἀντιποιοῦμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιοῦμενα μετατιθέναι; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐσθίειν ἐπισθένει· μὴ παρόντων γὰρ πολλῶν, μειονεκτεῖν ἂν τι δοκοίη, ποθῶν τὸ σύνηθες· ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προλέμπει, ὅτε μὴ παρεῖη πολλὰ, δύναται ἂν ἀλύτως τῷ ἐνὶ χρῆσθαι.

(7) Ἐλεγε δὲ καὶ ὡς τὸ ἐσθίειν ἐν τῇ Ἀθηναίων γλώττῃ εὐωχεῖσθαι καλοῖτο· τὸ δὲ εὖ προσκεῖσθαι ἔφη, ἐπὶ τῷ ταῦτα ἐσθίειν, αἶνα μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυποῖη, μήτε δυσεύρεια εἶη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀντιτίθεται.

## ΞΕΝΟΦΩΝΤΟΣ

### ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

#### TETARTON.

#### CAP. I.

Exponit artes varias, quibus Socrates juvenes alliciebat, eorumque ingenia diversamque indolem tentabat, explorabat, et disciplina sua ad virtutem capessendam formatos excitabat omnes.

Οὕτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε τῷ σκοπούμενῳ τοῦτο, εἰ καὶ μειρίως αὐθιγομένῳ, φανερόν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι, καὶ μετ' ἐκείνου διατρίβειν ὁπουοῦν καὶ ἐν ὁποῦν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνηθῆναι μὴ παρόντος, οὐ μικρὰ ὠφέλει τοὺς εὐωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκεῖνον· καὶ γὰρ παῖζων οὐδὲν ἥτιον ἢ σπουδάζων ἐλυσσιτέλει τοῖς συνδιατρίβουσι.

(2) Πολλάκις γὰρ ἔφη μὲν ἂν τινος ἐρᾶν, φανερόν δ' ἦν οὐ τῶν τὰ σώματα πρὸς ὧσαν ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος· ἐτεκμαίρειτο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχὺ τε μανθάνειν οἷς προσέχουεν, καὶ μνημονεύειν ἃ [ἂν] μάθοιεν, καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων, δι

ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν, καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνοις πράγμασιν εὖ χρῆσθαι· τοὺς γὰρ τοιούτους ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτοὺς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν.

(3) Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ἦει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ κατὰφρονοῦντας, ἐδίδασκεν, ὅτι αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἱππῶν τοὺς εὐφρεστάτους, θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους, καὶ ἀρίστους γιγνομένους· εἰ δὲ ἀδάμαστοι γένοιντο, δυσκαθεκτοτάτους καὶ φανλοτάτους. Καὶ τῶν κυνῶν τῶν εὐφρεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀγθεύσας ἀρίστως γίνεσθαι πρὸς τὰς θήρας καὶ χρησιμοτάτας, ἀναγώγους δὲ γιγνομένας ματαίους τε καὶ μανιώδεις καὶ δυσπείθεστας.

(4) Ὁμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφρεστάτους ἐρῶμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους ὧν ἂν ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας, ἃ δεῖ πράττειν, ἀρίστους τε καὶ ὠφελιμωτάτους γίνεσθαι, πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι, ἀπαιδευτοὺς δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γίνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους, ἃ δεῖ πράττειν, πολλάκις πονηροῖς ἐπιχειρεῖν πράγμα-



σι, μεγαλείους δὲ καὶ σφοδρούς ὄντας δυσκαθέκτους  
τε καὶ δυσἀποτρέπτους εἶναι· διὸ πλεῖστα καὶ μέ-  
γιστα κακὰ ἐργάζεσθαι. (5) Τοὺς δὲ ἐπὶ πλούτῳ  
μέγα φρονοῦντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι  
παιδείας, ἐξαρκέσειν δὲ σφισι τὸν πλοῦτον οἰομένους  
πρὸς τὸ διαπράττεσθαι τε ὅ τι ἂν βούλωνται καὶ  
τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι  
μωρὸς μὲν εἶη, εἴ τις οἶται, μὴ μαθὼν τὰ τε ὠφέ-  
λιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσε-  
σθαι· μωρὸς δ', εἴ τις, μὴ διαγιγνώσκων μὲν ταῦ-  
τα, διὰ δὲ τὸν πλοῦτον ὅ τι ἂν βούληται ποριζόμε-  
νος, οἶται δυνηέσθαι καὶ τὰ συμφέροντα πράτ-  
τειν· ἡλίθιος δ', εἴ τις, μὴ δυνάμενος τὰ συμφέρον-  
τα πράττειν, εὖ τε πράττειν οἶται καὶ τὰ πρὸς τὸν  
βίον ἀνίστῃ ἢ καλῶς ἢ ἱκανῶς παρσκευάσθαι·  
ἡλίθιος δὲ καὶ, εἴ τις οἶται διὰ τὸν πλοῦτον μηδὲν  
ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι, ἢ μηδὲν ἀγαθὸς  
εἶναι δοκῶν εὐδοκιμήσειν.

## CAP. II.

Continuat narrationem antecedentis capitis exemplo Euthydemī, quem sapientiae suae opinione inflatum tam diu interrogando versat Socrates, donec confiteatur, omnium se illarum rerum, quas antea callere existimaverat, esse plane ignarum.

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχη-  
κέναι καὶ μέγα φρονοῦσιν ἐπὶ σοφίᾳ ὥς προσεφέρε-  
το, νῦν διηγέσομαι. Καταμαθὼν γὰρ Εὐθύδημον

τὸν Καλὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ, καὶ μεγάλας ἐλπίδας ἔχοντα πάντων διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν, αἰσθανόμενος αὐτὸν διὰ νεότητα οὐπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγύς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἦει, τῶν μεθ' αὐτοῦ τινὰς ἔχων.

(2) Καὶ πρῶτον μὲν πυνθανομένου τινὸς, πότερον Θεμιστοκλῆς διὰ ξυνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον δυνέγκε τῶν πολιωτῶν, ὥστε πρὸς ἐκεῖνον ἀποβλέπειν τὴν πόλιν, ὅποτε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης, βουλόμενος κινεῖν τὸν Εὐθύδημον, Εὐνήτες ἔφη εἶναι τὸ οἶσθαι, τὰς μὲν ὀλίγου ἀξίας τέχνας μὴ γίνεσθαι σπουδαίους ἄνευ διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταυτομάτου παραγίγνεσθαι τοῖς ἀνθρώποις. (3) Πάλιν δέ ποτε παρόντις τοῦ Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας, καὶ φυλατιόμενον, μὴ δόξη τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ, "Οἱ μὲν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὕτως ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον περὶ τινος προσιθείσης, οὐκ ἀφέξεται τοῦ συμβουλεύειν, εὐδελὸν ἐστὶν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάζεσθαι φυλατιόμενος μὴ δόξη μανθάνειν τι παρὰ του· δῆλον γάρ, ὅτι λέγειν ἀρχόμενος ὥδε προσι-

μαύσεται· (4) „Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον, οὐδ' ἀκούων, τινὰς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς, ἐξήγησα τοῦτοις ἐντυχεῖν, οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν τινά μοι γενέσθαι τῶν ἐπισταμένων· ἀλλὰ καὶ τὰναντία· διατειλέκα γὰρ φεύγων οὐ μόνον τὸ μανθάνειν τι παρὰ τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δέ, ὅ τι ἂν ἀπὸ ταῦτομάτου ἐλήμ μοι, συμβουλεύσω ὑμῖν.“

(5) Ἀρμόσειε δ' ἂν οὕτω προσιμιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον λαβεῖν· ἐπιτήδειον γὰρ ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχεσθαι ἐνιευθεν· „Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, τὴν ἱατρικὴν τέχνην ἔμαθον, οὐδ' ἐξήγησα διδάσκαλον ἑμαυτῷ γενέσθαι τῶν ἱατρῶν οὐδένα· διατειλέκα γὰρ φυλατιόμενος οὐ μόνον τὸ ἔμαθεῖν τι παρὰ τῶν ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην· ὅμως δέ μοι τὸ ἱατρικὸν ἔργον δόιε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν.“ Πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῷ προσιμίῳ.

(6) Ἐπεὶ δέ φανερόν ἦν ὅτι Εὐθύδημος ἤδη μὲν, οἷς ὁ Σωκράτης λέγοι, προσέχων, εἴτε δέ φυλατιόμενος αὐτός τι φθέγγεσθαι, καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης, βουλόμενος αὐτὸν παῦσαι τούτου, Θαυμασιὸν γὰρ, ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ γενέσθαι μὴ πειρῶνται ὥς συνεχέσταια ποιεῖν, ὅ τι ἂν βούλωνται δυνατοὶ γε-

νέσθαι, καὶ καθ' ἑαυτοὺς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες καὶ ὑλομένοντες ἔνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἂν ἄλλως ἀξιόλογοι γερόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίρνης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι. (7) Καίτοι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται, ὅσῳ περ πλειόνων περὶ ταῦτα πραγματευομένων, ἐλάττους οἱ κατεργαζόμενοι γίνονται· δῆλον οὖν, ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων ἐφιέμενοι ἢ οἱ ἐκείνων. (8) Κατ' ἀρχὰς μὲν οὖν, ἀκούοντος Εὐθυδήμου, τοιούτους λόγους ἔλεγε Σωκράτης· ὡς δ' ἤσθετο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνιοποιεῖον· παρακαθεζομένου δ' αὐτοῦ τοῦ Εὐθυδήμου, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νῆ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ εἴ γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα. (9) Νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προεῖλου θησαυροὺς κεκτηῖσθα μᾶλλον ἢ σοφίας· δῆλον γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδη-

μος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὀρθῶς μεινέειν τὴν σοφίαν. (10) Ὁ δὲ καταμαθὼν αὐτὸν ἡσθέντια τῷ ἐπαίνῳ τούτῳ, Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα; Ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος, σκοπῶν ὃ τι ἀποκρίναιτο, πάλιν ὁ Σωκράτης, Ἄρα μὴ ἰατρός; ἔφη· πολλὰ γὰρ καὶ ἰατρῶν ἐστὶ συγγράμματα. Καὶ ὁ Εὐθύδημος, Μὰ Ἄ', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ ἀρχιμέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. Οὐκ οὖν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθὸς, ὥσπερ ὁ Θεόδωρος; Οὐδὲ γεωμέτρης, ἔφη. Ἀλλὰ μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι; Ὡς δὲ καὶ τοῦτο ἠρνεῖτο, Ἀλλὰ μὴ ῥαψωδός; ἔφη· καὶ γὰρ τὰ Ὀμήρου σέφασιν εἶη πάντα κεκτῆσθαι. Μὰ Ἄ', οὐκ ἔγωγ', ἔφη· τοὺς γάρ τοι ῥαψωδοὺς οἶδα τὰ μὲν εἶη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας. (11) Καὶ ὁ Σωκράτης ἔφη· Οὐ δὴ που, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι, δι' ἣν ἄνθρωποι πολυτικοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχειν ἱκανοί, καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς; Καὶ ὁ Εὐθύδημος, Σφόδρα γ', ἔφη, ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. Νὴ Ἄ', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἐστὶ γὰρ τῶν βασιλέων αὕτη, καὶ καλεῖται βασιλική· αἰτάρ, ἔφη, κατανενόηκας, εἰ οἷόν τ' ἐστὶ, μὴ ὄντα δίκαιον, ἀγαθὸν ταῦτα γενέσθαι; Καὶ

μάλα, ἔφη, καὶ οὐχ οἷόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. (12) Τί οὖν, ἔφη, σὺ δὴ τοῦτο κατείργασαι; Οἷμαί γε, ἔφη, ὦ Σώκρατες, οὐδενὸς ἂν ἥτιον φανῆναι δίκαιος. Ἄρ' οὖν, ἔφη, τῶν δικαίων ἐστὶν ἔργα, ὥσπερ τῶν τεκνίωνων; Ἔστι μέντοι, ἔφη. Ἄρ' οὖν ἔφη, ὥσπερ οἱ τέκνονες ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδείξαι, οὕτως οἱ δίκαιοι τὰ ἑαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ, νῆ Δί', ἐγώ γε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἐστὶ καθ' ἑκάστην ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν. (13) Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐντιανθοῖ μὲν Α, ἐντιανθοῖ δὲ Α; εἴτα ὅ τι μὲν ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ Α τιθῶμεν, ὅ τι δ' ἂν τῆς ἀδικίας, πρὸς τὸ Α; Εἴ τί σοι δοκεῖ, ἔφη, προσδεῖν τοῦτων, ποίει ταῦτα. (14) Καὶ ὁ Σωκράτης γράψας ὥσπερ εἶπεν, Οὐκοῦν, ἔφη, ἐστὶν ἐν ἀνθρώποις τὸ ψεύδεσθαι; Ἔστι μέντοι, ἔφη. Ποιέρωσε οὖν, ἔφη, θῶμεν τοῦτο; Ἀῆλον, ἔφη, ὅτι πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἔφη, καὶ τὸ ἐξαλατᾶν ἐστὶ; Καὶ μάλα, ἔφη. Τοῦτο οὖν ποιέρωσε θῶμεν; Καὶ τοῦτο δῆλον ὅτι, ἔφη, πρὸς ἀδικίαν. Τί δὲ τὸ κακουργεῖν; Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίσσασθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε; Δεινὸν γὰρ ἂν εἴη, ἔφη. (15) Τί δέ; ἔάν τις σιτραιηγὸς αἰρεθῆις ἀδίκον τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσσῃται,

φῆσομεν τοῦτον ἀδικεῖν; Οὐ δῆτις, ἔφη. Δίκαια δὲ ποιεῖν οὐ φῆσομεν; Καὶ μάλα. Τί δ'; ἂν ἐξα-  
 παιτᾷ πολεμῶν αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο.  
 Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δί-  
 καια ποιήσει; Καὶ μάλα, ἔφη· ἀλλ' ἐγὼ σε τὸ  
 πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτ'  
 ἐρωτᾶν. Οὐκοῦν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκα-  
 μεν, πάντα καὶ πρὸς τῇ δικαιοσύνῃ θειέον ἂν εἴη;  
 Ὅμοιον, ἔφη. (16) Βούλει οὖν, ἔφη, ταῦτα οὕτω  
 θένιες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμί-  
 οὺς δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς  
 φίλους ἀδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς  
 ἀπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύ-  
 δημος. (17) Τί οὖν; ἔφη ὁ Σωκράτης, ἐάν τις  
 στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στρατεύμα, ψευ-  
 σάμενος φήσῃ συμμάχους προσιέναι, καὶ τῷ ψεύδει  
 τοῦτω παύσῃ τῆς ἀθυμίας τοὺς στρατιώτας, ποιέρω-  
 θι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη,  
 πρὸς τὴν δικαιοσύνην. Ἐὰν δέ τις υἱὸν ἑαυτοῦ  
 δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμα-  
 κον ἐξαπατήσας ὡς οἶτον τὸ φάρμακον δοῶ, καὶ ἰὼ  
 ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ-  
 τὴν ἀπάτην ποῖ θειέον; Δοκεῖ μοι, ἔφη, καὶ ταύ-  
 τὴν εἰς τὸ αὐτό. Τί δέ; ἂν τις, ἐν ἀθυμίᾳ ὄντος  
 φίλου, δειδώς μὴ διαχρήσῃται ἑαυτὸν, κλέψῃ ἢ ἀρ-  
 πᾷ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποιέρω-  
 σε θειέον; Καὶ τοῦτο νῆ Δί', ἔφη, πρὸς τὴν δι-  
 καιοσύνην. (18) Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς

φίλους ἅπαντα δεῖν ἀπλοῖ'ζεσθαι; Μὰ Δί', οὐ  
 δῆτα, ἔφη· ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἵπερ  
 ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ  
 μᾶλλον, ἢ μὴ ὀρθῶς τιθέναι. (19) Τῶν δέ δὴ  
 τοὺς φίλους ἐξαπαιτώντων ἐπὶ βλάβῃ (ἵνα μηδὲ τοῦ-  
 το παραλείπωμεν ἄσκετιον) πότερος ἀδικώτερός  
 ἐστιν, ὁ ἐκὼν, ἢ ὁ ἄκων; Ἀλλ' ὦ Σώκρατες, οὐκ  
 εἴ μεν ἔγωγε πιστεύω, οἷς ἀποκρίνομαι· καὶ γὰρ  
 τὰ πρόοθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι, ἢ ὡς  
 ἐγὼ τότε ᾔμην· ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον  
 εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. (20)  
 Δοκεῖ δέ σοι μάθης καὶ ἐπιστήμη τοῦ δικαίου εἶ-  
 ναι, ὥπερ τῶν γραμματίων; Ἐμοιγε. Πότερον  
 δὲ γραμματικώτερον κρίνεις, ὅς ἂν ἐκὼν μὴ ὀρθῶς  
 γράφῃ καὶ ἀναγνώσκη, ἢ ὅς ἂν ἄκων; Ὅς ἂν  
 ἐκὼν, ἔγωγε· δύναιτο γὰρ ἂν, ὁπότῃ βούλοιτο, καὶ  
 ὀρθῶς αὐτὰ ποιεῖν. Οὐκοῦν ὁ μὲν ἐκὼν μὴ ὀρ-  
 θῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμ-  
 ματος; Πῶς γὰρ οὐ; Τὰ δίκαια δὲ πότερον ὁ  
 ἐκὼν ψευδόμενος καὶ ἐξαπαιτῶν οἶδεν, ἢ ὁ ἄκων;  
 Ἀῖολον οἷο ὁ ἐκὼν. Οὐκοῦν γραμματικώτερον μὲν  
 τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς  
 εἶναι; Ναί. Δικαιώτερον δὲ τὸν ἐπιστάμενον τὰ  
 δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι· δοκῶ δέ  
 μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν. (21) Τί δέ  
 δὴ, ὅς ἂν βουλόμενος τὰληθῇ λέγειν μηδέποτε τὰ  
 αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδόν τε φράζων  
 τὴν αὐτὴν τοιᾶ μέν πρὸς ἔω, τοιᾶ δὲ πρὸς ἐσπέραν



φράζει, καὶ λογισμὸν ἀποφαινόμενος τὸν αὐτὸν, τοιέ-  
 μὲν πλείω, τοιέ δ' ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ  
 ὁ τοιοῦτος; Ἀῖλος, νῆ Αἰ', εἶναι, ὅτι, ἃ ᾔειτο εἰ-  
 δέναι, οὐκ οἶδεν. (22) Οἶσθα δέ τις ἀνδρα-  
 ποδώδεις καλουμένους; Ἔγωγε. Πότερον διὰ  
 σοφίαν ἢ δι' ἀμαθίαν; Ἀῖλον ὅτι δι' ἀμαθί-  
 αν. Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν  
 τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα.  
 Ἀλλ' ἄρα διὰ τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ  
 ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὐδὲ  
 δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τὸνναντίον· οἱ γὰρ  
 πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδρα-  
 ποδώδεις εἰσίν. Ἀρ' οὖν τῶν τὰ καλὰ καὶ ἀγα-  
 θὰ καὶ δίκαια μὴ εἰδόντων τὸ ὄνομα τοῦτ' ἐστίν;  
 Ἔμοιγε δοκεῖ, ἔφη. (23) Οὐκοῦν δεῖ παντὶ τρόπῳ  
 διατευναμένους φεύγειν, ὅπως μὴ ἀνδράποδα ᾖμεν.  
 Ἀλλὰ νῆ τοὺς θεοὺς, ἔφη, ὧ Σώκρατες, πάννυ  
 ᾧμην φιλοσοφεῖν φιλοσοφίαν, δι' ἧς ἂν μάλιστα ἐνό-  
 μιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκάγα-  
 θίας ὀρεγομένῳ· νῦν δὲ πῶς οἶε με ἀθύρως ἔχειν,  
 ὁρῶντα ἑμαυτὸν διὰ μὲν τὰ προλεπονημένα οὐδὲ τὸ  
 ἐρωτώμενον ἀποκρίνασθαι δυνάμενον, ὑπὲρ ὧν μά-  
 λιστα χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα,  
 ἣν ἂν πορευόμενος βελτίων γενοίμην; (24) Καὶ  
 ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὧ Εὐθύδημε, εἰς Δελ-  
 φούς ἤδη πώποτε ἀφίκου; Καὶ δὲς γε, νῆ Δία,  
 ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμέ-  
 νον τὸ Γνώθι σαυτὸν; Ἔγωγε. Πότερον οὖν οὐ-

δέν σοι τοῦ γράμματος ἐμέλῃσεν, ἣ προσέεχες τε καὶ ἐπεχείρησας σαυτὸν ἐπισκοπεῖν, ὅστις εἴης; Μὰ Δί', οὐ δῆτια, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ὥμην εἰδέναι· σχολῇ γὰρ ἂν ἄλλο τι ἦδειν, εἶγε μὴδ' ἐμαυτὸν ἐγίγνωσκον. (25) Πότερα δέ σοι δοκεῖ γινώσκειν ἑαυτὸν, ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἶονται γινώσκειν, ὃν ἂν βούλωνται γινώ-  
ναι, πρὶν ἂν ἐπισκέψωνται, πότερον εὐλειθής ἐστιν ἢ δυσλειθής, καὶ πότερον ἰσχυρός ἐστιν ἢ ἀσθενής, καὶ πότερον ταχύς ἢ βραδύς, καὶ τὰλλα τὰ πρὸς τὴν τοῦ ἵππου χρεῖαν ἐπιτήδεά τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως ἑαυτὸν ἐπισκευράμενος, ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρεῖαν, ἐγνώκε τὴν αὐτοῦ δύ-  
ναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν, ἀγνοεῖν ἑαυτόν. (26) Εκείνο δέ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δέ τὸ ἐμπεῦσθαι ἑαυτῶν πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τὰ τε ἐπιτήδεια ἑαυτοῖς ἴσασι, καὶ διαγιγνώσκουσιν ἅ τε δύνανται καὶ ἅ μὴ· καὶ ἅ μὲν ἐπίστανται πράττειν, πορίζονται τε ὧν δέονται, καὶ εὖ πράτ-  
τουσιν· ὧν δέ μὴ ἐπίστανται, ἀπεχόμενοι ἀναμάρ-  
τητοι γίνονται, καὶ διαφεύγουσι τὸ κακῶς πράτ-  
τειν· διὰ τοῦτο δέ καὶ τοὺς ἄλλους ἀνθρώπους δυ-  
νάμενοι δοκιμάζειν, [καὶ] διὰ τῆς τῶν ἄλλων χρείας τὰ τε ἀγαθὰ πορίζονται, καὶ τὰ κακὰ φυλάττονται. (27) Οἱ δέ μὴ εἰδότες, ἀλλὰ διεμψυσμένοι τῆς ἑαυ-

τῶν θυγιάμεως, πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ  
 τᾶλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται·  
 οὔτε ὧν δέοντα ἴσασιν, οὔτε ὃ τι πράττουσιν,  
 οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων διαμαριά-  
 ροντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι, καὶ τοῖς  
 κακοῖς περιπίπτουσι. (28) Καὶ οἱ μὲν εἰδότες ὃ τι  
 ποιοῦσιν, ἐπιτυγχάνοντες ὧν πράττουσιν, εὐδοχοῖ τε  
 καὶ τίμωσι γίγνονται· καὶ οἱ τε ὅμοιοι τούτοις ἡδέως  
 χρῶνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπι-  
 θυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι, καὶ προ-  
 ἴστασθαι [τε] ἑαυτῶν τούτους, καὶ τὰς ἐλπίδας τῶν  
 ἀγαθῶν ἐν τούτοις ἔχουσι, καὶ διὰ πάντα ταῦτα  
 πάντων μάλιστα τούτους ἀγαπῶσιν. (29) Οἱ δὲ  
 μὴ εἰδότες ὃ τι ποιοῦσι, κακῶς δὲ αἰρούμενοι, καὶ οἷς  
 ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες, οὐ μόνον ἐν αὐ-  
 τοῖς τούτοις ζημιοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ  
 ἀδοξοῦσι διὰ ταῦτα καὶ καταιγέλαστοι γίγνονται,  
 καὶ κατὰφρονοῦμενοι καὶ ἀτιμαζόμενοι ζῶσιν· ὅρῳς  
 δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυ-  
 τῶν δύναμιν κρείττοισι πολεμήσωσιν, αἱ μὲν ἀνά-  
 σταιτοι γίγνονται, αἱ δὲ ἐξ ἐλευθέρων δοῦλαι. (30)  
 Καὶ ὁ Εὐθύδημος, Ὡς πάνν μοι δοκοῦν, ὦ Σώκρα-  
 τες, ἔφη, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γιγ-  
 νώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρὴ ἄρξασθαι ἐπι-  
 σκοπεῖν ἑαυτὸν, τοῦτο πρὸς σε ἀποβλέπω εἴ μοι ἐθε-  
 λήσας ἂν ἐξηγήσασθαι. (31) Οὐκοῦν, ἔφη ὁ Σω-  
 κράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι,  
 πάντως που γινώσκεις. Νὴ Δί', ἔφη· εἰ γὰρ μη-

δὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φανλότερος ἂν εἶην. Ἰδι δὴ, ἔφη, καὶ ἐμοὶ ἐξηγήσῃς αὐτιά. Ἀλλ' οὐ χαλεπὸν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν· ἔπειτα τὰ αἷα ἐκατέρου αὐτῶν καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακὰ. (32) Οὐκοῦν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅτιαν μὲν ἀγαθοῦ ινός αἷα γίγνηται, ἀγαθὰ ἂν εἶη, ὅτιαν δὲ κακοῦ, κακὰ. Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἷων γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; Ὅτιαν, νῆ Μ', ἔφη, στραιείας τε αἰσχροῦς καὶ ναυτιλίας βλαβεροῦς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μειασχόντιες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντιες σωθῶσιν. Ἀληθῆ λέγεις· ἀλλ' ὁρᾷς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μειέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποιεῖ μὲν ὠφελοῦντα ποιεῖ δὲ βλάπτοντα τί μᾶλλον ἀγαθὰ ἢ κακὰ εἶσιν; Οὐδέν, μὰ Δία, φαίνεται κατὰ γε τοῦτον τὸν λόγον. (33) Ἀλλ' ἢ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφωβητήτως ἀγαθόν ἐστιν· ποῖον γὰρ ἂν τις πράγμα οὐ βέλτιον πράττοι σοφὸς ὢν, ἢ ἀμαθής; Τί δέ; τὸν Δαίδαλον, ἔφη, οὐκ ἀκήκοας, ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν, ἠραγκάζειο ἐκείνῳ δουλεύειν, καὶ τῆς τε παιρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστερήθη, καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ υἱοῦ τὸν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἠδυν-

νήθη σωθῆναι, ἀλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους  
 πάλιν ἐκεῖ ἐδούλευε; Λέγεται νῆ Δί', ἔφη, ταῦτα.  
 Τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθῃ; τόντιον  
 γὰρ δὴ πάντες ὑμνοῦσαν, ὥς διὰ σοφίαν φθονηθεὶς  
 ὑπὸ τοῦ Ὀδυσσεύος ἀπώλειο. Λέγεται καὶ ταῦτα,  
 ἔφη. Ἄλλους δὲ πόσους οἶει διὰ σοφίαν ἀναρπά-  
 σιους πρὸς βασιλέα γεγονέναι, καὶ ἐκεῖ δουλεύειν;  
 (34) Κινδυρεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώ-  
 ταιον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εἷγε μὴ τις  
 αὐτὸν, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν  
 συντιθεῖ. Τί δ' ἂν, ἔφη, τῶν εὐδαιμονικῶν ἀμ-  
 φίλογον εἶη; Οὐδέν, ἔφη, εἷγε μὴ προσθήσομεν  
 αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι  
 ἄλλο τῶν τοιούτων. Ἄλλα, νῆ Δία, προσθήσομεν,  
 ἔφη· πῶς γὰρ ἂν τις ἄνευ τούτων εὐδαιμονοίῃ;  
 (35) Νῆ Δί', ἔφη, προσθήσομεν ἄρα, ἐξ ὧν πολλὰ  
 καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν  
 γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὠραίοις παρα-  
 κεκμηκότων διαφθείρονται· πολλοὶ δὲ διὰ τὴν  
 ἰσχὺν μέζουσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κα-  
 κοῖς περιπίπτουσι· πολλοὶ δὲ διὰ τὸν πλοῦτον δια-  
 θρυπτόμενοί τε καὶ ἐπιβουλεύομενοι ἀπόλλυνται·  
 πολλοὶ δὲ διὰ τὴν δόξαν καὶ πολιτικὴν δύναμιν με-  
 γάλα κακὰ πεπόνθασιν. (36) Ἄλλα μὴν, ἔφη,  
 εἷγε μὴδὲ τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω,  
 ὁμολογῶ μὴδὲ, ὅ τι πρὸς τοὺς θεοὺς εὐχεσθαι χρὴ,  
 εἰδέναι. Ἄλλα ταῦτα μὲν, ἔφη ὁ Σωκράτης, ἴσως  
 διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ' ἔσκειναι· ἐπεὶ

δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστάναι, δῆλον ὅτι δημοκρατίαν γε οἶσθα τί ἐστὶ. Πάντως δῆλον, ἔφη. (37) Δοκεῖ οὖν σοι δυνατὸν εἶναι, δημοκρατίαν εἰδέναι μὴ εἰδῶτα δῆμον; Μὰ Δί', οὐκ ἔμοιγε. Καὶ τί νομίζεις δῆμον εἶναι; Τοὺς πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας ἄρα οἶσθα; Πῶς γὰρ οὐ; Ἀρ' οὖν καὶ τοὺς πλουσίους οἶσθα; Οὐδέν [γε] ἥτιον ἢ καὶ τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν, πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν, πλουσίους. (38) Καταμεμάθηκας οὖν, ὅτι ἐνίοις μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιῶνται ἀπ' αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἱκανὰ ἐστὶ; Καί, νῆ Δί', ἔφη ὁ Εὐθύδημος, ὁρθῶς γὰρ με ἀναμιμνήσκεις, οἶδα γὰρ καὶ τυράννους τινάς, οἳ δι' ἐνδειαν, ὥσπερ οἱ ἀπορώτριοι, ἀναγκάζονται ἀδικεῖν. (39) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἶγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, ἐὰν οἰκονομικοὶ ᾖσιν, εἰς τοὺς πλουσίους. Καὶ ὁ Εὐθύδημος ἔφη, Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν δηλονότι ἢ ἐμὴ φαυλότης· καὶ φροντίζω, μὴ κράτιστον ἢ μοι σιγᾶν· κινδυνεύω γὰρ ἀπλῶς οὐδέν εἰδέναι. Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε, καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποdon εἶναι. (40) Πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκ εἴη αὐτῷ προσήε-

σαν, οὓς καὶ βλακωτέρους ἐνόμιζεν · ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνεῖη · καὶ οὐκ ἀπελείπειο εἴ τι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη· ἔνια δὲ καὶ ἐμιμνῆτο, ὧν ἐκεῖνος ἐπειθήδευεν · ὁ δὲ ὥς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα μὲν διετάραττον, ἀλλούσιτατα δὲ καὶ σαφέσιτατα ἐξηγεῖτο, ἃ τε ἐνόμιζεν εἰδέναι δεῖν, καὶ ἐπιτηδεύειν κράτιστα εἶναι.

## CAP. III.

Socrates non prius ad rem publicam juvenes aut quamcunque artem capessendam incitandos esse statuebat, quam eorum animus fuisset praeceptis ad virtutem formatus, cujus fundamentum sit pietas erga Deos. Igitur Euthydemum docet hoc capite Deos hominibus consulere et propterea colendos esse.

Τὸ μὲν οὖν λεκτικὸν καὶ πρακτικὸν καὶ μηχανικὸν γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον τούτων ὥς τοι χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι· τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι. (2) Πρῶτον μὲν δὴ περὶ θεοῦς ἐπειράτο σώφρονας ποιεῖν τοὺς συνόντας. Ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δὲ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγειο, παρεγενόμην. (3) Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἤδη ποῖ σοι ἐπῆλθεν ἐνθυ-

μηθῆναι, ὥς ἐπιμελῶς οἱ θεοὶ, ὧν οἱ ἄνθρωποι δέονται, κατεσκευάκασι; Καὶ ὅς, Μὰ τὸν Δί', ἔφη, οὐκ ἔμοιγε. Ἀλλ' οἶσθ' ἄ γ', ἔφη, ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσι; Νῆ Δί', ἔφη, ὃ γ' εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, ἐνεκὰ γε τῶν ἡμετέρων ὀφθαλμῶν. Ἀλλὰ μὴν καὶ ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτα παρέχουσι, κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον. (4) Οὐκοῦν καὶ ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὧν τὰς τε ὥρας τῆς ἡμέρας ἡμῖν καὶ τᾶλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνεφηναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει; καὶ διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν. Ἔστι ταῦτα, ἔφη. Ἀλλὰ μὴν ἢ γε σελήνη οὐ μόνον τῆς νυκτὸς ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερὰ ἡμῖν ποιεῖ. Πάνυ μὲν οὖν ἔφη. (5) Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι, καὶ ὥρας ἀρμοστιούσας πρὸς τοῦτο παρέχειν, αἷ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραυνόμεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλόνθρωπα. (6) Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φύειν τε καὶ συνάξειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ मिγνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερά τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖν αὐτὰ· καὶ, ἐπειδὴ πλείσιον δεόμεθα τούτου, ἀφθονέστατον αὐτὸ



παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν. (7) Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐλίκουρον μὲν ψυχους, ἐλίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὅσα ὠφελείας ἔνεκα ἀνθρώποι κατὰσκευάζονται; ὥς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἀξιόλογον ἄνευ πυρὸς ἀνθρώποι τῶν πρὸς τὸν βίον χρησίμων κατὰσκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπία. (8) \*\*\*\* Τὸ δὲ τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι ἰσάηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελλήλυθεν· καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέφεσθαι φυλαιτόμενον, μή τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίνων βλάβῃ· καὶ ὅταν αὐτὸ πάλιν ἀπὼν γένηται, ἐνθα καὶ ἡμῖν δηλὸν ἔσιν, ὅτι εἰ προσωιέρω ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὐτὸ τρέφεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀνασιτρέφεσθαι, ἐνθα ὧν μάλιστα ἡμᾶς ὠφελοῖ; Νῆ τὸν Δι', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἔνεκα γιγνομένοις. (9) Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψύχος, εἰ ἐξαπλήρως γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἐκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μὲν, ἔφη ὁ Εὐθύδημος, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν· ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τὰλλα ζῶα τούτων μετέχει. (10) Οὐ γὰρ

καὶ τοῦτ', ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα ἀνθρώπων ἕνεκα γίνεταί τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αἰγῶν τε καὶ οἴων καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ὁ ἄνθρωπος; ἐμοὶ μὲν γὰρ δοκεῖ πλείω ἢ τῶν φυτῶν· τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἥτιον ἀπὸ τούτων ἢ ἀπ' ἐκείνων· πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέαςι τρεφόμενοι ζῶσι· πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων, εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. Ὁμογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις, ὥστε χρῆσθαι αὐτοῖς ὅ τι αὐτὸν βούλωνται. (11) Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διασέροντα δὲ ἀλλήλων ἐστὶ, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοστιούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν· τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφύσαι, ᾧ, περὶ ὧν αἰσθανόμεθα, λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν, ὅλη ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα· (12) τὸ δὲ καὶ ἐρμηνείαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν, καὶ νόμους τιθέμεθα, καὶ πολιτευόμεθα; Παντάπασιν ἐοίκασιν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν

ἀνθρώπων ἐλιμέλειαν ποιῆσθαι. Τὸ δὲ καὶ, ἡ  
 ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν  
 μελλόντων, ταύτη αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαν-  
 τικῆς τοῖς πυνθανομένοις ἡρώδους τὰ ἀποβησόμε-  
 να, καὶ διδάσκοντας, ἡ ἂν ἄριστα γίγνοιτο; Σοὶ δ',  
 ἔφη, ὦ Σώκρατες, ἐόλκασιν εἴ τι φιλικώτερον ἢ τοῖς  
 ἄλλοις χρῆσθαι, οἳ γε μηδὲ ἐπερωτώμενοι ὑπὸ σου  
 προσημαίνουσί σοι, ἅ τε χρὴ ποιεῖν καὶ ἅ μὴ. (13)  
 "Οὐ δέ γε ἀληθῆ λέγω, καὶ σὺ, ὦ Εὐθύδημε, γνώ-  
 ση, ἂν μὴ ἀναμένης, ἕως ἂν τὰς μορφὰς τῶν θεῶν  
 ἴδῃς, ἀλλ' ἐξαρκῇ σοι, τὰ ἔργα αὐτῶν ὁρῶντι σέβε-  
 σθαι καὶ τιμᾶν τοὺς θεοὺς. Ἐννόει δέ, ὅτι καὶ αὐ-  
 τοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἳ τε γὰρ ἄλλοι  
 ἡμῖν τὰ ἀγαθὰ διδόντες, οὐδὲν τούτων εἰς τοῦμφα-  
 νές ἴοντες διδόασιν, καὶ ὁ τὸν ὅλον κόσμον συνιάι-  
 των τε καὶ συνέχων, ἐν ᾧ πάντα τὰ καλὰ καὶ ἀγα-  
 θὰ ἐστὶ, καὶ αἰὲ μὲν χρωμένοις αἰριβῆ τε καὶ ὑγιά  
 καὶ ἀγήρατον παρέχων, θάπτιον δὲ νοήματος ἀνα-  
 μαριήτως ὑπηρειοῦντα, οὗτος τὰ μέγιστα μὲν πράτ-  
 των ὁρᾶται, τάδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστίν.  
 (14) Ἐννόει δέ, ὅτι καὶ ὁ πᾶσι φανερός δοκῶν εἶ-  
 ναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν  
 ἀκριβῶς ὁρᾶν, ἀλλ', εἴαν τις αὐτὸν ἀναιδῶς ἐγχει-  
 ρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ τοὺς ὑπη-  
 ρείας δὲ τῶν θεῶν εὐρῆσεις ἀφανεῖς ὄντας· κεραυ-  
 νός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, καὶ ὅτι  
 οἷς ἂν ἐντύχῃ πάντων κρατεῖ· ὁρᾶται δ' οὐτ' ἐπιὼν  
 οὔτε κατασκήψας οὔτε ἀπιών. Καὶ ἄνεμοι αὐτοὶ

μέν οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι φανερά ἡμῖν ἐστι,  
 καὶ προσιόντων αὐτῶν αἰσθανόμεθα. Ἀλλὰ μὴν  
 καὶ ἀνθρώπου γε ψυχὴ, ἥ, εἴπερ τι καὶ ἄλλο τῶν  
 ἀνθρωπίνων, τοῦ θεοῦ μετέχει, ὅτι μὲν βασιλεύει  
 ἐν ἡμῖν, φανερόν, ὁρᾶται δὲ οὐδ' αὐτή. Ἀχρὴ  
 καιανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ'  
 ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθά-  
 νοντα, τιμᾶν τὸ δαιμόνιον. (15) Ἐγὼ μὲν ὦ Σώ-  
 κρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν  
 ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα· ἐκεῖνο δὲ  
 ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ'  
 ἂν εἰς ποιε ἀνθρώπων ἀξίας χάρισιν ἀμείβεσθαι.  
 (16) Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε·  
 ὁρᾷς γάρ, ὅτι ὁ ἐν Δελφοῖς θεὸς ὅταν τις αὐτὸν  
 ἐλερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται,  
 Νόμῳ πόλεως. Νόμος δὲ δήλου πανταχοῦ  
 ἐστι, καὶ ἀδύναμιν ἱεροῖς θεοῖς ἀρέσκεισθαι· πῶς  
 οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῇ θεοὺς,  
 ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν; (17) Ἀλλὰ  
 χρὴ τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν γάρ  
 τις τοῦτο ποιῇ, φανερός δήλου ἐστὶ τότε οὐ τιμῶν  
 θεοὺς· χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τι-  
 μᾶν τοὺς θεοὺς, θαρσύνειν τε καὶ ἐλπίζειν τὰ μέγιστα  
 ἀγαθὰ· οὐ γὰρ παρ' ἄλλων γ' ἂν τις μέλῳ ἐλπί-  
 ζων σωφρονοίῃ, ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυ-  
 ναμένων, οὐδ' ἂν ἄλλως μάλλον, ἢ εἰ τοῦτοις ἀρέ-  
 σκοι· ἀρέσκοι δὲ πῶς ἂν μάλλον, ἢ εἰ ὡς μάλιστα  
 πείθοιτο αὐτοῖς; (18) Τοιαῦτα μὲν δὴ λέγων τε

καὶ αὐτὸς ποιῶν εὐσεβεσιέrous τε καὶ σωφροнесιέ-  
ρους τοὺς συνόντας παρεσκεύαζεν.

## CAP. IV.

Juris civilis et naturalis fontes et causas aperit Socrates cum Hippia  
Sophista disputans.

Ἀλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπ-  
τειο ἦν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἐπεδείκνυιο,  
ιδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρῶμενος,  
καὶ κοινῇ ἄρχουσί τε ἃ οἱ νόμοι προστάττειεν πειθό-  
μενος καὶ κατὰ πόλιν καὶ ἐν ταῖς σιτραίαις οὕτως,  
ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτιῶν.

(2) Καί ποτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμε-  
νος οὐκ ἐλείρειψε τῷ δήμῳ παρὰ τοὺς νόμους ψη-  
φίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠγαντιώθη τοιαύτη  
ὁρμῇ τοῦ δήμου, ἦν οὐκ ἂν οἶμαι ἄλλον οὐδένα  
ἄνθρωπον ὑπομεῖναι. (3) Καὶ ὅτε οἱ τριάκοντα  
προσέειπτον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐλεί-  
θειο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ  
διαλέγεσθαι, καὶ προσιαζάντων ἐκείνῳ τε καὶ ἄλλοις  
τις τῶν πολιτῶν ἀγαγεῖν τινα ἐπὶ θανάτῳ, μόνος  
οὐκ ἐλείσθη, διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προσ-  
τάττεσθαι. (4) Καὶ ὅτε τὴν ὑπὸ Μελήτιου γραφὴν  
ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις  
πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολα-  
κεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ  
τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιε-

μένων, ἐκεῖνος οὐδέν ἡθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἂν ἀφεθεῖς ὑπὸ τῶν δικαστῶν, εἰ καὶ μειρίως τι τούτων ἐπούρησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν, ἢ παρανομῶν ζῆν. (5) Καὶ ἔλεγε δὲ οὕτω καὶ πρὸς ἄλλους μὲν πολλάκις, οἷδα δὲ ποτε αὐτὸν καὶ πρὸς Ἰππῖαν τὸν Ἠλεῖον περὶ τοῦ δικαίου τοιαύδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἰππίας Ἀθήνας, παρεγένετο τῷ Σωκράτει λέγοντι πρὸς τινας, ὡς θαυμαστὸν εἶη, τὸ, εἰ μὲν τις βούλοιο σκυτεῖα διδάξασθαι τινα ἢ τέκτονα ἢ χαλκεῖα ἢ ἱππέα, μὴ ἀπορεῖν ὅποι ἂν πέμψας τούτου τύχοι· εἰ δὲ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἰδέναι ὅλοι ἂν ἐλθὼν τύχοι τούτου. (6) Καὶ ὁ μὲν Ἰππίας ἀκούσας ταῦτα, ὥσπερ ἐπισκώλιων αὐτὸν, ἔειπεν γὰρ σὺ, ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; Καὶ ὁ Σωκράτης, Ὁ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἰππία, οὐ μόνον αἰεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. Ἀμέλει, ἔφη, πειρώμαι καιρὸν τι λέγειν αἰεὶ. (7) Πότερον, ἔφη, καὶ περὶ ὧν ἐλίσσασαι; ὅσον περὶ γραμμάτων εἴάν τις ἐρητιά σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἄλλα μὲν πρότερον, ἄλλα δὲ νῦν πειρᾶ λέγειν; ἢ περὶ ἀριθμῶν τοῖς ἐρωτώσιν, εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν, ἃ καὶ πρότερον, ἀποκρίνη; Περὶ

μὲν τούτων, ἔφη, ὦ Σώκρατες, ὥσπερ σὺ, καὶ ἐγὼ αἰεὶ τὰ αὐτὰ λέγω· περὶ μέντοι τοῦ δικαίου πάνυ οἶμαί νῦν ἔχειν εἰλεῖν, πρὸς ᾧ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντιελεῖν. (8) Νῆ τὴν Ἥραν, ἔφη, μέγα λέγεις ἀγαθὸν εὖρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφίζόμενοι, παύσονται δὲ οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντιές τε καὶ ἀντιδικοῦντιες καὶ σιτισιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ', ὅπως ἂν ἀπολειφθεύῃν σου, πρὸ τοῦ ἀκοῦσαι τηλικούτου ἀγαθὸν εὖρηκόις. (9) Ἀλλὰ, μὰ Δί', ἔφη, οὐκ ἀκούσῃ, πρὶν γ' ἂν αὐτὸς ἀποφῇνῃ, ὃ τι νόμιζεις τὸ δίκαιον εἶναι· ἀρκεῖ γάρ, ὅτι τῶν ἄλλων καταγελάς, ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δὲ οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀποφαίνεσθαι περὶ οὐδενός. (10) Τί δέ; ὦ Ἰπλία, ἔφη, οὐκ ἠσθῆσαι, ὅτι ἐγὼ, ᾧ δοκεῖ μοι δίκαια εἶναι, οὐδέν παύομαι ἀποδεικνύμενος; Καὶ ποῖος δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ δέ μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιότεκμαρτιότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολύ γε, νῆ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντιες πολλοὶ ἄδικα ποιοῦσι· δίκαια δὲ πράττων οὐδ' ἂν εἰς ἄδικος εἴῃ. (11) Ἠσθῆσαι οὖν πώποτέ μου ἢ ψευδομαρτυροῦντις, ἢ συκοφαντιοῦντις, ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντις, ἢ ἄλλο τι ἄδικον πράττοντις; Οὐκ ἔγωγε, ἔφη. Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ

δίκαιον ἡγή; Ἀήλος εἶ, ἔφη, ὃ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὅ τι νομίζεις τὸ δίκαιον· οὐ γὰρ ἂν πράττουσιν οἱ δίκαιοι, ἀλλ' ἂν μὴ πράττουσι, ταῦτα λέγεις. (12) Ἄλλ' ὥμην ἐγώ γε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκη· φημί γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἄρα τὸ αὐτὸ λέγεις, ὃ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι; Ἐγώ γε, ἔφη. (13) Οὐ γὰρ αἰσθάνομαι σου, ὁποῖον νόμιμον ἢ ποῖον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γιγνώσκεις; Ἐγώ γε, ἔφη. Καὶ τίνας τούτους νομίζεις; Ἀ οἱ πολῖται, ἔφη, συνθέμενοι, ἃ τε δεῖ ποιεῖν καὶ ὧν ἀλέγεσθαι, ἐγράψαντο. Οὐκοῦν, ἔφη, νόμιμος μὲν ἂν εἴη ὁ κατὰ ταῦτα πολιευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πευθόμενος, ἄδικα δ' ὁ τούτοις ἀπειθῶν; Πάνυ μὲν οὖν. Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὐ; Ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. (14) Καὶ ὁ Ἰππίας, Νόμους δ', ἔφη, ὃ Σώκρατες, πῶς ἂν τις ἡγήσαιο σπουδαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον, ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰσθήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἶτι ποιεῖν, ἔφη,



τοὺς τοῖς νόμοις πειθομένους φανλιζών, οἳ κατα-  
 λυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐ-  
 τακιοῦντας ψέγοις, οἳ γένοιτ' ἂν εἰρήνη; ἢ καὶ  
 τοὺς ἐν τοῖς πολέμοις ταῖς πατρίδι προθύμως βοη-  
 θοῦντας μέμνη; *Μὰ Δί' οὐκ ἔγωγ', ἔφη. (15)*  
*Αὐκοῦργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκράτης,*  
*καταμεμάρηκας, οἳ οὐδὲν ἂν διάφορον τῶν ἄλλων*  
*πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι*  
*τοῖς νόμοις μάλιστα ἐντεινόμενοι αὐτῇ; τῶν δὲ ἀρ-*  
*χόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα, οἳ, οἵτινες ἂν*  
*τοῖς πολίταις αἰτιώταισι ὥσπερ τοῖς νόμοις πείθε-*  
*σθαι, οὗτοι ἀριστοὶ εἴσι; καὶ πόλεις, ἐν ἣ μάλιστα*  
*οἱ πολῖται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἀρι-*  
*στια διάγει καὶ ἐν πολέμῳ ἀνυπόστατος ἐστίν; (16)*  
*Ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν τε ἀγαθὸν δο-*  
*κεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἵ*  
*τε γερουσίαι καὶ οἱ ἀριστοὶ ἄνδρες παρακελεύονται*  
*τοῖς πολίταις ὁμοροεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι*  
*νόμος κεῖται, τοὺς πολίτας ὁμνύειν ὁμοροῦσιν, καὶ*  
*πανταχοῦ ὁμνύουσι τὸν ὅρκον τοῦτον· οἶμαι δ' ἐγὼ*  
*ταῦτα γίγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρί-*  
*νωσιν οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς ἀνλητὰς*  
*ἐπαινῶσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶν-*  
*ται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδωνται, ἀλλ' ἵνα τοῖς νό-*  
*μοις πείθωνται· τούτοις γὰρ τῶν πολιτῶν ἐμμε-*  
*ρόντων, αἱ πόλεις ἰσχυρόταται τε καὶ εὐδαιμονέστα-*  
*ται γίγνονται· ἄνευ δὲ ὁμονομίας οὐτ' ἂν πόλεις κα-*  
*λῶς πολιτευθεῖη, οὐτ' οἶκος εὖ οἰκηθεῖη. (17) Ἰδίᾳ*

δὲ πῶς μὲν ἂν τις ἥτιον ὑπὸ πόλεως ζημιούτο, πῶς  
 δ' ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς νόμοις πείθοιτο;  
 πῶς δ' ἂν ἥτιον ἐν τοῖς δικαστηρίοις ἡτιῶτο; ἢ πῶς  
 ἂν μᾶλλον νικῶῃ; τίνοι δ' ἂν τις μᾶλλον πιστεύσειε  
 παρακαταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας;  
 τίνα δ' ἂν ἡ πόλις ὅλη ἀξιопισιότερον ἡγήσατο τοῦ  
 νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύ-  
 χοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολλῖται  
 ἢ ξένοι; τίνοι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ  
 ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνοι  
 δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγ-  
 νεσθαι; τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν  
 ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἂν  
 τις εὐεργετήσας ὑπολάβοι χάριν κομιεῖσθαι μᾶλλον  
 ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἂν τις εὐεργετήσει-  
 εν, ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ'  
 ἂν τις βούλοιτο μᾶλλον φίλος εἶναι ἢ τῷ ἥτιον ἐχ-  
 θρὸς, ἢ τῷ τοιούτῳ; τῷ δ' ἂν τις ἥτιον πολεμήσει-  
 εν, ἢ ὃ ἂν μάλιστα μὲν φίλος εἶναι βούλοιτο, ἢ κί-  
 σια δὲ ἐχθρὸς, καὶ ὃ πλείστοι μὲν φίλοι καὶ σύμ-  
 μαχοι βούλονται εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πο-  
 λέμιοι; (18) Ἐγὼ μὲν οὖν, ὦ Ἰηλία, τὸ αὐτὸ  
 ἀποδείκνυμαι νόμιμόν τε καὶ δίκαιον εἶναι· σὺ δ'  
 εἰ τὰναντία γινώσκεις, δίδασκε. Καὶ ὁ Ἰηλίας,  
 Ἀλλὰ, μὰ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ μοι δοκῶ  
 τὰναντία γινώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου.  
 (19) Ἀγράφους δέ τινας οἶσθα, ἔφη, ὦ Ἰηλία, νό-  
 μους; Τούς γ' ἐν πάσῃ, ἔφη, χώρᾳ κατὰ ταῦτά νο-

αἰζομένους. Ἐχούσιν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο; Καὶ πῶς ἂν, ἔφη, οἱ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν, οὔτε ὁμόφρονόι εἶσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται τοὺς θεοὺς σέβειν. (20) Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὐκοῦν καὶ μήτε γονέας παισὶ μίγνυσθαι μήτε παῖδας γονεῦσιν; Οὐκ ἔτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὗτος θεοῦ νόμος εἶναι. Τί δῃ; ἔφη. Ὅτι αἰσθάνομαί τινας, ἔφη, παραβαίνοντας αὐτόν. (21) Καὶ γὰρ ἄλλα πολλὰ, ἔφη, παρανομοῦσιν· ἀλλ' οὖν δίκην γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατὸν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἔτιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδοῖναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι. (22) Καὶ ποίαν, ἔφη, δίκην, ὦ Σώκρατες, οὐ δύνανται διαφεύγειν γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μιγνύμενοι; Τὴν μεγίστην νῆ Αἰ', ἔφη· τί γὰρ ἂν μείζον πάθοιεν ἄνθρωποι τεκνοποιούμενοι τοῦ κακῶς τεκνοποιεῖσθαι; (23) Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνοποιοῦνται, οὓς γε οὐδὲν κωλύει ἀγαθοὺς αὐτοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι; Ὅτι, νῆ Αἰ', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιουμένους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν· ἢ δοκεῖ

σοι ὅμοια τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν παρηκμακόων; Ἀλλὰ μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίω; Ἀῖνον οἶ, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα; Οὐκ εἰκὸς, μὰ Δί', ἔφη. Οὐκοῦν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι; Οὐ γὰρ οὖν, ἔφη. Οὐκοῦν οἷ γε οὕτω παιδοποιούμενοι, ὥς οὐ δεῖ, παιδοποιούνται; Ἐμοιγε δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, κακῶς ἂν παιδοποιῶνιο, εἴγε μὴ οὗτοι; Ὁμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. (24) Τί δέ; τοὺς εὖ ποιούντας ἀντιεργεγεῖν οὐ πανταχοῦ νόμιμόν ἐστι; Νόμιμον, ἔφη· παραβαίνεται δὲ καὶ τοῦτο. Οὐκοῦν καὶ οἱ τοῦτο παραβαίνοντες δίκην διδῶσι, φίλων μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισούντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν· ἢ οὐχ οἱ μὲν εὖ ποιούντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσὶν, οἱ δὲ μὴ ἀντιεργεγεῖν τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦντίᾳ ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις χρηθεῖναι τούτους μάλιστα διώκουσι; Νῆ τὸν Δία, ὦ Σώκρατες, ἔφη, θεοῖς ταῦτα πάντα ἔοικε· τὸ γὰρ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν, βελτίονος ἢ καὶ ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι. (25) Πότερον οὖν, ὦ Ἰαπία, τοὺς θεοὺς ἡγῇ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων; Οὐκ ἄλλα, μὰ Δί', ἔφη· σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσειεν εἰ μὴ θεός. Καὶ τοῖς θεοῖς ἄρα, ὦ

Ἰαλία, ἰὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζοντας.

## CAP. V.

Intemperantiae mala ostenduntur.

Ὡς δὲ καὶ πρακτικώτερους ἐποίει τοὺς συνόντας αὐτῷ, νῦν αὖ τοῦτο λέξω· νομίζων γὰρ, ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλὸν τι πράξειν, προῖον μὲν αὐτὸς φανερός ἦν τοῖς συνοῦσιν ἡσκηκῶς αὐτὴν μάλιστα πάντων ἀνθρώπων· ἔπειτα διαλεγόμενος προειρέπετο πάντων μάλιστα τοὺς συνόντος πρὸς ἐγκράτειαν. (2) Ἀεὶ μὲν οὖν τῶν πρὸς ἀρειτὴν χρησίμων αὐτός τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων· οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἷόν τέ γε μάλιστα, ἔφη. (3) Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, καὶ διὰ ταύτης μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; Ἦκιστα, ἔφη. Ἴσως γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα· εἴτα τὸ ἔχειν τοὺς κωλύοντας τὰ τοιαῦτα ποιεῖν, ἀνελεύθερον νομίζεις; Παντά-

πασί γε, ἔφη. (4) Πανιάπασιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νῆ τὸν Αἰ', ἔφη, εἰκότως. Πότερον δέ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἰσχρῶτα ποιεῖν; Οὐδὲν ἥτιον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι, ἢ ἐκεῖνα κωλύεσθαι. (5) Ποίους δέ τινας δεσπόας ἡγῇ τοὺς τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς δυνατὸν, νῆ Αἰ', ἔφη, κακίστους. Δουλείαν δὲ ποίαν κακίστην νομίζεις εἶναι; Ἐγὼ μὲν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόαις. Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν; Ἐμοιγε δοκεῖ, ἔφη. (6) Σοφίαν δέ, τὸ μέγιστον ἀγαθόν, οὐ δοκεῖ σοι ἀλείρουσα τῶν ἀνθρώπων ἢ ἀκρασία εἰς τὸναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφελούσι καὶ καταμανθάνειν αὐτὰ κωλύειν, ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα, ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίωρος αἰρεῖσθαι; Γίγνεται τοῦτο, ἔφη. (7) Σωφροσύνης δέ, ὧ Εὐθύδημε, τίτι ἀν φαίμεν ἥτιον ἢ τῷ ἀκρατεῖ προσήκει; αὐτὰ γὰρ δήπου τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἔργα εἰσὶν. Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμελεῖσθαι, ὧν προσήκει, οἷτι κωλυτικώτερον ἀκρασίας εἶναι; Οὐκ οὐν ἔγωγε, ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα προαιρεῖσθαι ποιούντος, καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς

σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἷε τι ἀνθρώπῳ κάκιον εἶναι; Οὐδέν, ἔφη. (8) Οὐκοῦν τὴν ἐγκράτειαν τῶν ἐναντίων ἢ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν εἶναι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ τὸ τῶν ἐναντίων αἷτιον εἰκὸς ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη. Ἔοικεν ἄρα, ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνθρώπῳ ἢ ἐγκράτεια εἶναι; Εἰκότως γάρ, ἔφη, ὦ Σώκρατες. (9) Ἐκεῖνο δέ, ὦ Εὐθύδημε, ἤδη πῶποτε ἐνεθυμήθης; Ποῖον; ἔφη. Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἅπερ μόνον δοκεῖ ἢ ἀκρασία τοὺς ἀνθρώπους ἀγειν, αὐτὴ μὲν οὐ δύναται ἀγειν, ἢ δ' ἐγκράτεια πάντων μάλιστα ἡδεσθαι ποιεῖ. Πῶς; ἔφη. Ὡς περ ἢ μὲν ἀκρασία, οὐκ ἐῷσα καρτερεῖν οὔτε λιμὸν οὔτε δῦρος οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε ἀγρυπνίαν, (δι' ὧν μόνων ἐστὶν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύσασθαι τε καὶ κοιμηθῆναι [καὶ] περιμείναντας καὶ ἀνασχομένους, ἕως ἂν ταῦτα ὡς ἐνὶ ἡδίστα γένηται,) κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως ἡδεσθαι· ἢ δ' ἐγκράτεια μόνη ποιοῦσα καρτερεῖν τὰ εἰρημένα μόνη καὶ ἡδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασιν, ἔφη, ἀληθῆ λέγεις. (10) Ἀλλὰ μὴν τοῦ μαθεῖν, τί καλὸν καὶ ἀγαθὸν, καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τινὸς, δι' ὧν ἂν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε, καὶ τὸν ἑαυτοῦ οἶκον καλῶς οἰκονομήσειε καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο, καὶ ἐχθρῶν κρατήσκειν, ἀφ' ὧν οὐ μόνον ὠφέλεια

ἀλλὰ καὶ ἡδοναὶ μέγιστα γίνονται, οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτὰ, οἱ δὲ ἀκρατεῖς οὐδενὸς μετέχουσι· τῷ γὰρ ἂν ἥτιον φήσαιμεν τῶν τοιούτων προσήκειν, ἢ ὧ ἥκιστα ἔξεστι ταῦτα πράττειν, κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω ἡδονάς; (11) Καὶ ὁ Εὐθύδημος, Δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἄνθρωποι ἥτιον τῶν διὰ τοῦ σώματος ἡδονῶν λάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὦ Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθιστάτου; ὅστις γὰρ τὰ μὲν κράνιστα μὴ σκολεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπον ζητεῖ ποιεῖν, τί ἂν διαφέρει τῶν ἀφρονεστάτων βοσκομείων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκολεῖν τὰ κράνιστα τῶν πραγμάτων, καὶ, λόγῳ καὶ ἔργῳ διαλέγοντας κατὰ γένη, τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀλέγεσθαι. (12) Καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμόνεστάτους ἄνδρας γίνεσθαι, καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πείρασθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν ἔτιμον παρασκευάζειν, καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.



## CAP. VI.

Artem bene et recte de re quacunq̃e proposita disserendi docet  
familiares suos Socrates.

Ὡς δὲ καὶ διαλεκτικοί τερούς ἐποιεῖ τοὺς συνοῖτας,  
πειράσσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς  
μὲν εἰδότας, τί ἕκαστον εἴη τῶν ὄντων, ἐνόμιζε καὶ  
τοῖς ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ  
εἰδότας, οὐδὲν ἔφη θαυμασιὸν εἶναι, αὐτοὺς τε  
σφάλλεσθαι καὶ ἄλλους σφάλλειν· ὧν ἔνεκα σκοπῶν  
σὺν τοῖς συνοῖσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέ-  
ποτ' ἔλῃγε· πάντα μὲν οὖν, ἣ διωρίζετο, πολὺ ἔργον ἂν  
εἴη διεξελεῖν· ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέ-  
ψεως δηλώσειν οἶμαι, τοσαῦτα λέξω. (2) Πρῶτον δὲ  
περὶ εὐσεβείας ὧδέ πως ἐσκόπει· Εἰπέ μοι, ἔφη, ὦ  
Εὐθύδημε, ποῖόν τι νομίζεις εὐσεβείαν εἶναι; Καὶ ὅς,  
Κάλλιστον, νῆ Αἴ', ἔφη. "Εχεις οὖν εἰπεῖν, ὁποῖός τις  
ὁ εὐσεβής ἐστιν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς  
τιμῶν. Ἐξεστι δὲ, ὃν ἂν τις βούληται τρόπον, τοὺς  
θεοὺς τιμᾶν; Οὐκ· ἀλλὰ νόμοι εἶσι, καθ' οὓς δεῖ  
τοῦτο ποιεῖν. (3) Οὐκοῦν ὁ τοὺς νόμους τούτους  
εἰδὼς εἰδείη ἂν, ὥς δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι  
ἔγωγ', ἔφη. Ἀρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν  
οὐκ ἄλλως οἶεται δεῖν τοῦτο ποιεῖν, ἢ ὥς οἶδεν; Οὐ  
γὰρ οὖν, ἔφη. Ἀλλως δέ τις θεοὺς τιμᾶ, ἢ ὥς οἶ-  
εται δεῖν; Οὐκ οἶμαι, ἔφη. (4) Ὁ ἄρα τὰ περὶ  
τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς  
τιμῶη; Πάνυ μὲν οὖν. Οὐκοῦν ὁ γε νομίμως

τιμῶν, ὥς δεῖ, τιμᾶ; *Πῶς γὰρ οὐ;* Ὁ δέ γε, ὥς δεῖ, τιμῶν, εὐσεβής ἐστι; Πάνυ μὲν οὖν, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὁρθῶς ἂν ἡμῖν εὐσεβής ὠρισμένος εἴη; *Ἐμοὶ γοῦν, ἔφη, δοκεῖ.*

(5) Ἀνθρώποις δὲ ἄρα ἔξεστιν, ὃν ἂν τις ἰρόπον βούληται, χρῆσθαι; Οὐκ· ἀλλὰ καὶ περὶ τούτους ὁ εἰδὼς ἅ ἐστι νόμιμα, καὶ ἅ δεῖ [πῶς] ἀλλήλοις χρῆσθαι, νόμιμος ἂν εἴη. Οὐκοῦν οἱ καὶ τὰ ταῦτα χρώμενοι ἀλλήλοις, ὥς δεῖ, χρῶνται; *Πῶς γὰρ οὐ;* Οὐκοῦν οἱ γε, ὥς δεῖ, χρώμενοι καλῶς χρῶνται; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἱ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τὰν θρόλεια πράγματα; *Εἰκός γ', ἔφη.* Οὐκοῦν οἱ τοῖς νόμοις πειδόμενοι δίκαια οὔτοι ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. (6) Δίκαια δὲ οἶσθα, ἔφη, ὅλοια καλεῖται; *Αἱ οἱ νόμοι κελεύουσιν, ἔφη.* Οἱ ἄρα ποιοῦντες, ἅ οἱ νόμοι κελεύουσιν, δίκαιά τε ποιοῦσι καὶ ἅ δεῖ; *Πῶς γὰρ οὐ;* [Οὐκοῦν οἱ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσιν; Οἶμαι ἔγωγ', ἔφη.] Οἱ οὖν τινες πείδεσθαι τοῖς νόμοις μὴ εἰδότας, ἅ οἱ νόμοι κελεύουσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δέ, ἅ δεῖ ποιεῖν, οἶει τινὰς οἶεσθαι, δεῖν μὴ ποιεῖν ταῦτα; Οὐκ οἶμαι, ἔφη. Οἶδας δέ τινες ἄλλα ποιοῦντας, ἢ ἅ οἶονται δεῖν; Οὐκ ἔγωγ', ἔφη. Οἱ ἄρα τὰ περὶ τοὺς ἀνθρώπους νόμιμα εἰδότες τὰ δίκαια οὔτοι ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἱ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσι; *Τίνες γὰρ*

ἄλλοι; ἔφη. Ὁρθῶς ἂν ποτε ἄρα ὀριζόμεθα, ὀριζόμενοι δικαίους εἶναι τοὺς εἰδότας ἰὰ περὶ τοὺς ἀνθρώπους νόμιμα; Ἐμοιγε δοκεῖ, ἔφη.

(7) Σοφίαν δὲ τί ἂν γήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοί, ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰσὶ τινες, ἃ μὴ ἐπίστανται, σοφοί; Ἄ ἐπίστανται δῆλον ὅτι, ἔφη. πῶς γὰρ ἂν τις, εἴ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἄρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοὶ εἶσι; Τίνι γὰρ, ἔφη, ἄλλῳ τις ἂν εἴη σοφός, εἴ γε μὴ ἐπιστήμη; Ἄλλο δέ τι σοφίαν οἶε εἶναι, ἢ ᾧ σοφοὶ εἰσιν; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; Ἐμοιγε δοκεῖ. Ἄρ' οὖν δοκεῖ σοι ἀνθρώπῳ δυνατὸν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδέ, μὰ Δί', ἔμοιγε πολλοσίων μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἷόν τε ἀνθρώπον εἶναι; Μὰ Δί', οὐ δῆτα, ἔφη. Ὁ ἄρα ἐπίσταιται ἕκαστος, τοῦτο καὶ σοφός ἐστιν; Ἐμοιγε δοκεῖ.

(8) Ἄρ' οὖν, ὦ Εὐθύδημε, καὶ τὰγαθὸν οὕτω ζητητέον ἐστί; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέλιμον εἶναι; Οὐκ ἔμοιγε. Τί δέ; τὸ ἄλλῳ ὠφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλῳ βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἄλλο δ' ἂν τι φαίης ἀγαθὸν εἶναι, ἢ τὸ ὠφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὠφέλιμον ἀγαθόν ἐστιν, ὅτι ἂν ὠφέλιμον ἦ; Δοκεῖ μοι, ἔφη.

(9) Τὸ δὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν, ἢ, εἰ ἔστιν, ὀνομάζεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' οἷον, ὃ οἶσθα πρὸς πάντα καλὸν ὄν; Μὰ Αἴ' οὐκ ἔγωγ', ἔφη. Ἄρ' οὖν, πρὸς ὃ ἂν ἕκαστον χρήσιμον ἦ, πρὸς τοῦτο ἕκάστῳ καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τι εἶναι ἕκαστον, ἢ πρὸς ὃ ἕκάστῳ, καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλόν ἐστι, πρὸς ὃ ἂν ἢ χρήσιμον; Ἐμοιγε δοκεῖ, ἔφη.

(10) Ἀνδρίαν δὲ, ὃ Εὐθύδημε, ἄρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστα μὲν οὖν ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Αἴ', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἄρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά; Ἡμισιὰ γ', ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τί ἐστὶν οὐκ ἀνδρεῖοί εἰσι; Νὴ Αἴ', ἔφη. πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἶεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; Ἐτι γε, νὴ Αἴα, ἦτιον, ἔφη. Ἄρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρεῖους ἡγῆ εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάνυ μὲν οὖν, ἔφη. (11) Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς, ἢ τοὺς, δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἷους τούτοις κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἄρ' οὖν ἕκαστοι χρῶνται, ὥς

οἴονται δεῖν; Πῶς γὰρ ἄλλως; ἔφη. Ἄρα οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν, ὥς δεῖ χρῆσθαι; Οὐ δῆπου γε, ἔφη. Οἱ ἄρα εἰδότες, ὥς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γε, ἔφη. Τί δέ; οἱ μὴ δημαρτηκότες ἄρα κακῶς χρῶνται τοῖς τοιούτοις; Οὐκ οἶμαι, ἔφη. Οἱ ἄρα κακῶς χρῶμενοι δημαρτήκασιν; Εἰκός γε, ἔφη. Οἱ μὲν ἄρα ἐπισιτάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις κολῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτιάνοντες τούτου δειλοί; Ἐμοιγε δοκοῦσιν, ἔφη.

(12) Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρως ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε· τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο· τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχῶν βούλοιτο, τυραννίδα· καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι· ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν· ὅπου δ' ἐκ πάντων, δημοκρατίαν.

(13) Εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδὲν ἔχων σαφές λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἦτοι σοφώτερον φάσκων εἶναι, ὃν αὐτὸς λέγοι, ἢ πολιτικώτερον ἢ ἀνδρειώτερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον ὧδέ πως· (14) Φηὶς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ

ἐπαινέεις, ἢ ὃν ἐγώ; Φημι γὰρ οὖν. Τί οὖν οὐκ ἐκείνο πρῶτον ἐπεσκεψάμεθα, τί ἐστιν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρηματίων διοικήσει κρατοίη ἂν ὁ χρήμασιν εὐποροτέραν τὴν πόλιν ποιῶν; Πάνυ μὲν οὖν, ἔφη. Ἐν δέ γε πολέμῳ ὁ καθυπεριέραν τῶν ἀντιπάλων; Πῶς γὰρ οὐ; Ἐν δὲ πρεσβείᾳ ἄρα ὅς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εἰκότως γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ σιάσεις τε παύων καὶ ὁμόροισιν ἐμποιῶν; Ἐμοιγε δοκεῖ. Οὕτω δὲ τῶν λόγων ἐπαναγομένων καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερόν ἐγίγνετο τὰληθές. (15) Ὅποτε δὲ αὐτός τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου· τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρεῖχε· ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεῖ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὥς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

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## CAP. VII.

Demonstrat Socrates, quid et quantum in arte quaque, velut geometria, astronomia, arithmetica, medica, discendum sit, adeo ut, quaestionibus intellectu difficilibus usuque inanibus neglectis, eas res tantum cognoscere jubeat, quae ad vitam domesticam civilemque recte instituendam gerendamque pertinent.

Ὅτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνεται Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ

μοι δῆλον ἐκ τῶν εἰρημένων εἶναι· ὅτι δὲ καὶ αὐ-  
 τάρχεις ἐν ταῖς προσήκούσαις πράξεσιν αὐτοὺς εἶναι  
 ἐπεμελεῖτο, νῦν τοῦτο λέξω· πάντων μὲν γὰρ, ὧν  
 ἐγὼ οἶδα, μάλιστα ἔμελεν αὐτῷ εἰδέναι, οἷου τις  
 ἐπιστήμων εἴη τῶν συνόντων αὐτῷ· ὧν δὲ προσήκει  
 ἀνδρὶ καλῷ καγαθῷ εἰδέναι, ὅ τι μὲν αὐτὸς εἰδεῖν,  
 πάντων προθυμότητα ἐδίδασκεν· οἷου δὲ αὐτὸς  
 ἀπειρότερος εἴη, πρὸς τοὺς ἐπιστάμενους ἤγεν αὐ-  
 τοὺς. (2) Ἐδίδασκε δὲ καὶ μέχρι οἷου δέοι ἔμπει-  
 ρον εἶναι ἐκάστου πράγματι τὸν ὀρθῶς πεπαιδευ-  
 μένον· αὐτίκα γεωμετρίαν μέχρι μὲν τούτου ἔφη  
 δεῖν μανθάνειν, ἕως ἱκανὸς τις γένοιτο, εἴ ποτε δε-  
 ῆσειε, γῆν μέτρησεν ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦ-  
 ναι ἢ διανεῖμαι, ἢ ἔργον ἀποδείξασθαι· οὕτω δὲ  
 τοῦτο ῥάδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα  
 τὸν νοῦν τῇ μετρήσει ἅμα τὴν τε γῆν ὁλόσῃ εἶναι  
 εἰδέναι, καὶ ὡς μετρεῖται ἐπιστάμενον ἀλῆναι. (3)  
 Τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμάτων γεω-  
 μετρίαν μανθάνειν ἀπεδοκίμαζεν· ὅ τι μὲν γὰρ  
 ὠφελότης ταῦτα, οὐκ ἔφη ὁρᾶν· καίτοι οὐκ ἀπειρὸς  
 γε αὐτῶν ἦν· ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου  
 βίῳν καὶ αἰτρίβειν, καὶ ἄλλων πολλῶν τε καὶ ὠφελί-  
 μων μαθημάτων ἀποκωλύειν. (4) Ἐκέλευε δὲ καὶ  
 ἀστρολογίας ἐμπείρους γίνεσθαι, καὶ ταύτης μέντοι  
 μέχρι τοῦ νυκτιὸς τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ  
 δύνασθαι γινώσκειν, ἕνεκα πορείας τε καὶ πλοῦ  
 καὶ φυλακῆς· καὶ ὅσα ἄλλα ἢ νυκτιὸς ἢ μηνὸς ἢ  
 ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίους

χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντας.  
 Καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρὰ τε τῶν  
 νυκτοτηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς  
 ἐπιμελὲς ταῦτα εἶδέναι. (5) Τὸ δὲ μέχρι τούτου  
 ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ  
 αὐτῇ περιφορᾷ ὄντα, καὶ τοὺς πλάνητάς τε καὶ  
 ἀσταθμήτους ἀστέρας γινῶναι, καὶ τὰς ἀποστάσεις  
 αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτί-  
 ας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέ-  
 τρεπεν· ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις  
 ἔφη ὄραν· (καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν·)  
 ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώ-  
 που βίον, καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν.  
 (6) Ὅλως δὲ, τῶν οὐρανίων, ἧ ἕκαστα ὁ θεὸς μη-  
 χανᾶται, φροντιστὴν γίνεσθαι ἀλείτρεπεν· οὔτε  
 γὰρ εὐρεῖα ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε  
 χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα, ἃ ἐκεῖνοι  
 σαφηνίσαι οὐκ ἐβουλήθησαν· κινδυνεῦσαι δ' ἂν  
 ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα, οὐ-  
 δὲν ἥτιον ἢ Ἀναξαγόρας παρεφρόνησεν, ὁ μέγιστον  
 φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι.  
 (7) Ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε  
 καὶ ἥλιον ἡγνόει, ὥς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥα-  
 δίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντι-  
 βλέπειν· καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι  
 τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς  
 οὐ· ἡγνόει δὲ καὶ, ὅτι τῶν ἐκ τῆς γῆς φυομένων  
 ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὖξε-



σθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενά πάντα ἀπόλ-  
λυνται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι,  
καὶ τοῦτο ἠγνόει, ὅτι λίθος μὲν ἐν πυρὶ ὧν οὔτε  
λάμπει, οὔτε πολὺν χρόνον ἀνιέχει· ὁ δὲ ἥλιος τὸν  
πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει.

(8) Ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν· καὶ  
τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι  
τὴν μάταιον πραγματείαν· μέχρι δὲ τοῦ ὠφελίμου  
πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξήει τοῖς  
συνούσι.

(9) Προέτρεπε δὲ σφόδρα καὶ ὑγείας  
ἐπιμελεῖσθαι τοὺς συνόντας, παρὰ τε τῶν εἰδότην  
μανθάνοντας ὅσα ἐνδέχοιτο, καὶ ἑαυτῷ ἕκαστον  
προσέχοντα διὰ παντὸς τοῦ βίου, τί βρῶμα ἢ τί  
πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις  
χρῶμενος ὑγιεινότεα ἂν διάγοι· τοῦ γὰρ οὕτω  
προσέχοντος ἑαυτῷ, ἔργον ἔφη εἶναι εὐρεῖν ἰατρὸν  
τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγιγ-  
νώσκοντα ἑαυτοῦ.

(10) Εἰ δέ τις μᾶλλον ἢ κατὰ  
τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνε-  
βούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα,  
δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων  
σημαίνουσιν, οὐδέλοτ' ἔρημον ἔφη γίγνεσθαι συμ-  
βουλῆς θεῶν.

## CAP. VIII.

Demonstratur Socratem capitali judicio condemnatum minime mendacii de daemonio sibi significante, si quid sit omittendum aut faciendum, coargui. Ad extremum fit brevis repetitio argumentorum, quae per hos commentarios sunt tractata.

Εἰ δέ τις, ὅτι γάσκοιτο αὐτοῦ, τὸ δαιμόνιον ἐαυτῷ προσημαίνειν ἅ τε δέοι καὶ ἅ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικασιῶν κατεγνώσθη θάνατος, οἷμαι αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν, ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ ἂν πολλῶ ὕστερον τελευτῆσαι τὸν βίον· εἴτα, ὅτι τὸ μὲν ἀχθεινότερον τοῦ βίου, καὶ ἐν ᾧ πάντες τὴν διάνοιαν μεωδῶνται, ἀπέλειπεν· ἀντὶ δέ τούτου τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὐκλείαν προσεκήσατο, τὴν τε δίκην πάντων ἀνθρώπων ἀληθέσια καὶ ἐλευθεριώσια καὶ δικαιοσύσια εἰπὼν, καὶ τὴν καιάγνωσιν τοῦ θανάτου πραγμασία καὶ ἀνδρωδέσια ἐνεγκών. (2) Ὁμολογεῖται γάρ, οὐδένα πώποτε τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν· ἀνάγκη μὲν γάρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριᾶκοντα ἡμέρας βιώσαι διὰ τὸ Ἀθήλια μὲν ἐκείνου τοῦ μηδὲς εἶναι, τὸν δὲ νόμον μηδένα ἑᾶν δημοσίᾳ ἀποθνήσκειν, ἕως ἄν ἡ θεωρία ἐκ Ἀήλου ἐπανέλθῃ· καὶ τὸν χρόνον τοῦτον ἅπασιν τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον διαβιούς ἢ τὸν ἔμπροσ-

θεν χρόνον· καίτοι τὸν ἔμπροσθεν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζειο ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ζῆν. (3) Καὶ πῶς ἂν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστιάτου; (4) Λέξω δέ καὶ ἃ Ἑρμογένους τοῦ Ἰπλονίκου ἤκουσα περὶ αὐτοῦ· ἔφη γάρ, ἡδὴ Μελήτιου γεγραμμένου αὐτὸν τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὥς χορὴ σκοπεῖν ὅτι ἀπολογησέται· τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοὶ τοῦτο μελειῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρειτο, ὅπως; εἰπεῖν αὐτὸν, ὅτι οὐδὲν ἄλλο ποίων διαγεγένηται, ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος· ἦν περ νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι. (5) Αὐτὸς δὲ πάλιν εἰπεῖν, Οὐχ ὁρᾷς, ὦ Σώκρατες, ὅτι οἱ Ἀθηναῖοι δικασταὶ πολλοὺς μὲν ἡδὴ μηδὲν ἀδικουσίας λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικούντας ἀπέλυσαν; Ἀλλὰ νῆ τὸν Δία, φάναι αὐτὸν, ὦ Ἑρμόγετες, ἡδὴ μου ἐπιχειροῦντιος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἡναντιώθη τὸ δαιμόνιον. (6) Καὶ αὐτὸς εἰπεῖν, Θαυμάσιά λέγεις· τὸν δὲ, Θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι, ἐμὲ τελευτᾶν τὸν βίον ἡδὴ; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων

ὑφείμην ἂν οὔτε βέλτιον οὐδ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμελομένους τοῦ ὥς βελτίστους γίνεσθαι, ἥδιστα δέ, τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γίνονται. (7) Ἄ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἡσθανόμην ἐμαυτῷ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν, οὕτω διαιτιέλεκα περὶ ἐμαυτοῦ γινώσκων· καὶ οὐ μόνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες γνώμης περὶ ἐμοῦ διατελοῦσιν· οὐ διὰ τὸ φιλεῖν ἐμέ, (καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους,) ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἴονται ἐμοὶ συνόντες βέλτιστοι γίνεσθαι. (8) Εἰ δέ βιώσομαι πλείω χρόνον, ὥς ἀναγκαῖον ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι, καὶ ὁρᾶν τε καὶ ἀκούειν ἥτιον, καὶ διανοεῖσθαι χεῖρον, καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαίνειν, καὶ ὧν πρότερόν βελτίων ἦν, τούτων χεῖρω γίνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη χεῖρόν τε καὶ ἀηδέστερον ζῆν; (9) Ἀλλὰ μὴν εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως ἐμέ ἀποκτείνεσιν αἰσχρὸν ἂν εἴη τοῦτο· [εἰ γὰρ τὸ ἀδικεῖν αἰσχρὸν ἔστι, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως ὀτιοῦν ποιεῖν;] ἐμοὶ δὲ τί αἰσχρὸν τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γινῶναι μήτε ποιῆσαι; (10) Ὅρῳ δ' ἐγώ γε καὶ τὴν δόξαν τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγιγνομένοις

οὐχ ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέντων· οἶδα δὲ ὅτι καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων, καὶ ἔὰν νῦν ἀποθά-  
 ω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνουσιν· οἶδα γὰρ μαρτυρήσεσθαι μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χεῖρω ἐποίησα, βελτίους δὲ ποιεῖν ἐλειρώμην αἰετὸς τοὺς ἐμοὶ συνόντας. Τοιαῦτα μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς ἄλλους. (11) Τῶν δὲ Σωκράτην γινωσκόντων, οἷός ἦν, οἱ ἀρετῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν δι-  
 ατελοῦσι πάντων μάλιστα ποθοῦντες ἐκείνον, ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν· ἐμοὶ μὲν δὴ, τοιοῦτος ὢν, οἷόν ἐγὼ διήγημαι· εὐσεβῆς μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δέ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐ-  
 τῷ, ἐγκρατὴς δέ, ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δέ, ὥστε μὴ δι-  
 αμαρτιάνειν κρίνων τὰ βελτίω καὶ τὰ χεῖρω, μηδὲ ἄλλου προσδεῖσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνώσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ δι-  
 ορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμά-  
 σαι τε καὶ ἀμαρτιάνοντας ἐξελέγξαι καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκάγαθίαν, ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴῃ ἀριστὸς τε ἀνὴρ καὶ εὐδαιμονέστατος· εἰ δέ τῳ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλου ἥθος πρὸς ταῦτα, οὕτω κρινέτω.



## NOTES.

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[ABBREVIATIONS. — Mt., Matthiae's Greek Grammar, 3d Ed. of Bloomfield's translation. B., Buttmann's Larger Greek Grammar, Robinson's translation. S., Sophocles' Greek Grammar. A., Anthon's Greek Grammar.]

*AIOMNIMONETMATON*; in the modern editions rendered, though not strictly, by the Latin word *Memorabilia*, in English rather loosely by the word *Memoirs*. They contain few details of personal history. They are, for the most part, *recollections* of Socrates, somewhat like the *ana* of our own times, embracing such of his conversations with his disciples, together with such incidental notices of his manner of life, as might give a just view of his opinions and character, as also of his manner of teaching and of the kind of influence he exerted. They were collected by his friend and pupil for the purpose, as appears at the outset, of showing how unfounded were the charges which led to the condemnation and death of his revered master, and of clearing his character from the aspersions which had been cast upon it by the malice of enemies during the last twenty years of his life.

### BOOK I.—CHAPTER I.

1, οἱ γραφάμενοι. Max. Tyr. Diss. 9. 2, as cited by Bornemann, makes the following statement. Σωκράτην Μέλιτος μὲν ἐγράψατο, Ἄνυτος δὲ εἰσήγαγε, Λύκων δὲ ἐδίωκε, κατεδίξασαν δὲ Ἀθηναῖοι. Anytus and Lycon both possessed influence, the former from his wealth and rank, the latter from his powers

as a public speaker. It might be supposed that this trial would have been conducted before the court of the Areopagus which took especial cognizance of offences against religion and morals, but it was brought before the Heliaea, the most numerous of the Athenian courts; the number of *δικασταί*, or jurors, varying from fifty individuals to six thousand. That at least five hundred were present at this trial may be inferred from a statement made by Diogenes Laertius, (comp. Diss. of M. de Bougainville, Mem. de l'Acad. des Insc. et Belles Lett. 18. 84.) It was doubtless well filled during a trial, which so deeply interested the feelings of the Athenians, who were, moreover, always ready for the duties of the *δικαστής*.—*ἄξιος—πόλει*, i. e. *deserved to be condemned to death by the city*. For the construction see Mt. § 388. B. § 133, Note 2. S. § 197. Comp. also 1. 2. 62. 64. — *ἡ—γραφή*. The offence alleged was written and put into the hands of the magistrate, (in causes like this, of the king Archon,) whose duty it was to bring the cause on for trial. Notice the two points in the charge against Socrates, of which the precise form is here given. 1. Impiety. 2. Corruption of the youth. The first is considered in the present chapter. — More than twenty years before, the charge of grossest impiety was fastened upon Socrates by Aristophanes in the Clouds. Comp. *Νεφέλαι* 248. Bekker, Lond. 1829, where the following language is put into the mouth of Socrates :

*ποίους θεοὺς ὁμῶς σὺ; πρῶτον γὰρ θεοὶ  
ἡμῖν νόμισμα οὐκ ἔστι.*

Comp. also 364. et seq.

2. *τὸ δαιμόνιον ἐναντὶ σημαίνειν*. Schleiermacher, as referred to by Schneider, asserts that *δαιμόνιον* is an adjective, and is not used substantively by Xenophon, Plato, or any of the writers of that time, to mean the Deity or God. In this and similar passages Schneider would supply *σημεῖον*. Cicero de Div. 1. 54 thus understood it; *esse divinum quidquam*,



*quod daemonion appellat, cui semper pareat.* In the defence of Socrates ascribed to Xenophon, § 12, this word is interpreted by θεοῦ φωνή. So also by Plato, Apol. p. 31. d. Bip. where Socrates says, ἐμοὶ δὲ τοῦτό ἐστιν ἐκ παιδὸς ἀρξάμενον, φωνή τις γιγνομένη· ἥ ὅταν γένηται, ἀεὶ ἀποτρέπει με τούτου ὃ ἂν μέλλω πράττειν. The same idea is expressed subsequently (p. 40. b,) by τὸ τοῦ θεοῦ σημεῖον. The δαιμόνιον of Socrates gave color to the accusation of Melitus, for by an artful change of the expression, he charged him with introducing καινὰ δαιμόνια, which of course would be understood to mean *new divinities*. Sturz, however, renders this word by *Deus*, and refers to 1. 4. 2. 10. IV. 3. 14. 15. for the same usage, which accords with the common interpretations of this word. The truth seems to be, that the word was more ambiguous in its sense than ὁ θεός, though used to mean the divine principle or Being, and Socrates might have designed to preserve such ambiguity in adopting this term. But how much did Socrates intend by this assertion? Was his δαιμόνιον one of the inferior orders of spirits, supposed to exert some influence in the affairs of the world—a good demon or genius who always attended him? That such was not the case may be inferred from 1. 1. 3. 9. 1. 4. 18. and IV. 3. 12. Or was it a mere fancy, as conjectured by Meiners, which led him, when ideas or notions occurred to him, which he could not account for or trace to their origin, to ascribe them to a divine influence? Or was it, as Dr. Nares thinks, a species of divination which he used in common with others, calling the sign, whatever it was, by means of which he supposed intimations to be conveyed to him, a demon or divinity? Or was it merely the result of sound judgment, enlightened by close observation and long experience of men and things, whose clear decisions shed light on his path, and which he, in his fondness for the enigmatical, represented as the teachings of a superior power? The last of these opin-

ions seems more consonant with the strong sense and freedom from pretension and arrogance which characterized the son of Sophroniscus. Comp. Diss. of l'Abbé Fraguier, Mem. de l'Acad. 4. 360. Nevertheless, his strong assertion of such a monitor ever present with him, makes it difficult to pronounce with decision on the question. Schweighaeuser attributes to Socrates the belief, which accords well with his character for piety, that to those who devoutly seek guidance from above, it is vouchsafed in the hour of need, and hence he was accustomed to say that God was his counsellor and monitor. Comp. Bib. Rep. July, 1838, Theology of Socrates.

3. *φῆμαις, voices.* 1. Those from some unknown source, and for that reason ascribed to divine agency; e. g. that which is related by Livy 5. 32, to have announced to the Romans the approach of the Gauls, to which under the name of Aius Locutius, they erected a temple. 2. Those from mortals, as incidental expressions from which good or bad omens were derived.—*συμβόλοις, signs or portents*, as thunder and lightning on the right or left. Such were the bees lighting on the lips of the infant Plato. So when the statues of Nero were found overturned, it was thought to portend the death of that tyrant. — *τοὺς ἀπαιτῶντας.* Omens were derived from the casual *meeting* of a man or animal. If a Roman met an Ethiopian, a dwarf, or a deformed man, he returned home immediately, and went no more abroad that day. The meeting of a serpent, a wolf, a fox, a dog, etc. presaged ill luck. To meet a lion, ants, or bees, was a good omen. Comp. Diss. of M. Simon, Acad. des Ins. Tom. 1. *τὰ συμφέροντα, what are to the purpose of those making use of omens.*

6. *τὰ—ἀναγκαῖα.* *Things necessary*, in a philosophical sense, the result or event of which may be ascertained from the common laws of nature or providence, as distinguished from those, the event of which is wholly uncertain. The following sections show this distinction clearly. Weiske and

Schneider, however, render it, *things which must be done*. Bes-sarion, *quae ad hanc vitam agendam necessariae sunt*.

7. τεκτονικόν, *to become skilful in the art of the architect*, and so of the rest. — πάντα—αἴρεσις; *all such arts are to be taken up by the mere wisdom or judgment of man*; i. e. are to be acquired by the use of his own powers. — καὶ, *even*, by the mere wisdom, etc. The gods are to be consulted, not in regard to matters of mere art and skill, but as to the expediency of undertaking such matters.

9. μυθοῦσι. This participle, as belonging to the subject of the infinitive διακρίνειν which is not expressed, would regularly be in the Accusative, but is attracted into the case of ἀνθρώποις. B. 144. 5. 142. 2. — ἀριθμήσαντας, *having numbered or measured or weighed*; i. e. things which may be ascertained by the common methods known among men.

10. ὥς τὸ πολὺ, *ferè semper*. Sturz.

11. κόσμος, *the system or arrangement of things, the universe*. ἔχει, *exists*. The origin of things and the laws of their being are meant. — τίσιν ἀνάγκαις, *by what laws*, as we should say, or *by what necessity or fate*, as the ancients did; *vis et ordo naturalis quo res fiunt*, Ernesti. — *Quibus naturae legibus*, Sturz. The ancient philosophers ascribed the constitution of things to fate or necessity, by which was meant certain laws of matter, or properties inherent in it, which produce its phenomena independently of divine agency. How much they, as well as some of more modern date, perplexed themselves and their followers by unprofitable inquiries of this kind, is well known. Socrates endeavored to recall lovers of true philosophy from such speculations to that true wisdom which concerns the conduct of men. Compare § 12.

As a prominent characteristic of Socrates, as a philosopher, is here first noticed and will often be brought to view, and as he distinguished himself particularly by his successful efforts to introduce a better system of philosophy, the following

statements, necessarily brief, are made to show the nature of the speculations which had employed the minds of the inquisitive, and the ideas on philosophical subjects which were current in his time.

How much interest had been excited in such inquiries may be inferred from the number of distinguished names in this department of knowledge. Not to mention those of inferior note, Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Heraclitus, Leucippus and Anaxagoras preceded Socrates, the earliest of them by a little more than a century. Democritus of Abdera, Diogenes of Apollonia, Archelaus and Empedocles were his contemporaries. All these philosophers engaged in speculations concerning the origin of things and the solution of the phenomena of nature. They sought to discover some elementary principle or principles from which all things originated. THALES, e. g. the founder of the Ionic school, 600 B. C. conceived water or humidity to be the original element, and spirit the impulsive principle of the universe. The attractive power of the magnet he called the soul of the magnet. This afforded him an illustration of his idea of the Deity, who, in like manner, pervades all things. The primary essence of all things ANAXIMANDER, the friend and companion of Thales, asserted to be *infinite*, comprehending all things, and *divine*. It is difficult to attach clear ideas to this statement, but it may be regarded as an effort of the human mind to grasp at a notion of an eternal, infinite, unchangeable cause of being. He was the author of the celebrated axiom which long exerted a great influence in the Greek schools of philosophy, *ex nihilo nihil fit*. He attempted to give an account of the origin of the celestial bodies and of man. ANAXIMENES, the pupil of Anaximander, 557 B. C., attempting to develop more fully the idea of an infinite substance, suggested by his master, taught that the air is the primitive element. This, because it is diffused through nature and is perpetually

active, he held to be God. In other words, the air is a subtle ether animated with a divine principle, and thus becomes the origin of all beings. ANAXAGORAS, 500 B. C., first taught philosophy in Athens, which had fled from its home in the Greek colonies of Ionia. Socrates was among his pupils, and Pericles, Euripides and Phidias were his intimate friends. He distinguished himself particularly, by the first distinct, explicit statement of the doctrine of a supreme Intelligence, the author of the universe. He adopted the principle, *ex nihilo nihil fit*, but ascribed the formation of the universe out of a chaotic mass to an intelligent, eternal, infinite mind, whence he received the appellation 'Ο Νοῦς. To exhibit the merit of Anaxagoras, in regard to this doctrine, as compared with preceding philosophers, De Gerando uses the following striking and beautiful illustration. The sun at its rising confounds itself with the horizon—with the objects which it enlightens; such was the notion of a First Cause in the infancy of human reason. This same sun, as it advances, disengages itself, becomes isolated, and soon reigns sole monarch of the highest heavens; such became the idea of a First Cause in the doctrine of Anaxagoras. (Histoire, etc. 1. 362.) Anaxagoras was much inclined to the study of physics, and attempted to explain on physical principles the formation of plants and animals and of the heavenly bodies, which drew upon him the charge of impiety, as he maintained opinions much in advance of his age. PYTHAGORAS, 584 B. C., one of the great masters of the human mind, founded a school at Crotona in Italy. His preëminent intellectual powers and high attainments in science, the peculiar discipline of his sect, which was ascetic in a high degree, aided by the mysticism he threw around his doctrines and his manner of life, invested his name with peculiar veneration both among the Greeks and the Romans. It is difficult to state with precision the doctrines really held by Pythagoras, and as he and his followers

illustrated them by numbers, or rather conveyed them by mathematical symbols, it is still more difficult to attach definite ideas to the language of the Pythagorean philosophy. Their speculations concerning the material universe were extremely fanciful, as an example of which the notion of the music of the spheres may be mentioned. (Clearly stated, Fiske's Manual, 235). The Eleatic school of philosophy founded by XENOPHANES, 536 B. C., so called from Elea in Italy, its original seat, was flourishing when Socrates lived, and is referred to in this work. PARMENIDES, MELISSUS and ZENO were its most distinguished supporters. This sect, discarding all experience and the study of nature, sought to discover by reasoning *a priori* the essence of things, and to solve the question how things could begin to exist, and how, having begun to exist, they could be subjected to revolution and change. Beginning with the principle *ex nihilo nihil fit*, they held all things to be immutable and eternal. God is one and immutable. All nature is one and incapable of change. In nature, there is no real production, decay or change. Vain and fruitless speculations, it would seem, and yet the doctrines of the Eleatic school have exerted an important influence in the world, and have attracted in modern times the serious attention of philosophers. This sect was the first to form a theory of human knowledge. Rejecting the evidence of the senses, they referred all knowledge to the mind itself. The changes and motions which we notice, in short all things which our senses present to us, exist only in appearance. It was a species of idealism, and in it we can perceive the first suggestion of views which have become familiar in our own times. In the hands of some of the followers of Xenophanes, as it has been in modern times, the tendency of these doctrines was to unlimited skepticism. HERACLITUS improved on the doctrine of the Eleatic school. Assuming fire to be the elemental principle, he maintained the universe to be the work neither of gods nor men, but a fire continu-

ally kept alive, but with alternations of decay and resuscitation according to certain laws. He appears to have had some notions of general, universal laws controlling the operations of nature. Fate, in his view, was nothing but the harmonious general law which reigns throughout the universe, or rather that intelligent power whence this law emanates. From the incomprehensible character of his discourses he received the name of *Σοφιστής*. It was he, of whom Socrates thus expressed his admiration: "What I comprehend in him appears excellent; it is then probable, that what I do not comprehend is equally excellent." LEUCIPPUS, 500 B. C., and DEMOCRITUS are important names in the history of philosophy, as being the founders of the Atomic or Corpuscular system among the Greeks, afterwards adopted and more fully developed by Epicurus. The former was the first avowed and systematic materialist known in the history of philosophy. According to this system the elementary principles of all things are atoms. The soul is nothing but a mass of rounded atoms, and all phenomena, whether natural or spiritual, are explained by the laws of matter and motion without the intervention of an intelligent cause. ARCHELAUS, 460 B. C., a preceptor of Socrates, inculcated a doctrine subversive of morals, in later times advanced by Hobbes, that our ideas of right and wrong are conventional and not founded in nature. It may be added, that the philosophers, generally, made great account of dreams and omens. Pythagoras and his followers regarded the demons, an intermediate race between gods and men, as exerting an important agency in dreams and divination.

Most of the philosophers who have been mentioned, devoted themselves more or less to the study of nature. Thales, Pythagoras, Anaxagoras, and Democritus, as is well known, were particularly distinguished for their researches in mathematical and physical science. All made important contribu-

tions to the advancement of the human mind. But it is manifest, that they were occupied, for the most part, by fruitless speculations on the origin and causes of things. Placing a low value on facts and experiments, they attempted by meditation to unfold those mysteries of nature and providence, which will ever baffle the scrutiny of man. As regards the conduct of human life, they uttered many valuable precepts, but established no principles. By some of them, indeed, doctrines were promulgated which undermine the foundations of morals and social welfare.

The preceding statements show how much interest had been excited in Greece in philosophical inquiries. Besides the peculiar characteristics of the Athenians which prepared them to listen with eagerness to such speculations, the fact that, in consequence of political troubles, the followers of the Ionic, Eleatic, and Pythagorean schools had all fled from their respective homes in other lands and taken refuge in Athens, at once made this city the school of philosophy for that age, and awakened a general interest in philosophical inquiries and a passion for displays of dialectic skill unknown in any other city of that or any period. But at this time, it should be remarked, Athens had begun to degenerate from the virtue of the age of Aristides. It had suffered a political revolution, which, with other causes, had effected a change in the political and social character of the people. The influence of such changes was likely to be felt in the schools of philosophy, in which various and often the most contradictory theories had been advanced, without anything being settled. In the midst of the greatest incertitude, the minds of men were easily taken with whatever had the show of philosophy. The circumstances of this period, then, were peculiarly favorable for the rise of a class of teachers, who, destitute of real love of philosophy, yet laying claim to the possession of it, set themselves up as instructors in eloquence



and all learning, and arrogated to themselves the imposing title of σοφισταί, as if they only possessed the treasures of wisdom. Combining with considerable attainment great facility in discourse and acuteness in dialectics, they were well fitted to gain ascendancy over the Grecian mind. They arose to great reputation and influence during the age of Socrates, and afterwards sunk into contempt through his instrumentality. As they are referred to in the passage which has led to the preceding sketch of philosophy, as well as elsewhere in this treatise, and as the character and merits of Socrates, as a philosopher, cannot be appreciated without some clear notions of them, they demand particular notice in this connexion.

The *Sophists* do not constitute a separate school, so much as a distinct class in the history of Grecian philosophy. They began to attract notice when Socrates first turned his attention to philosophy, about 440 B. C., and soon became numerous and influential. They derived their appellation ἀπὸ τοῦ σοφίζεω, from their professing to teach wisdom, by which was meant knowledge in general. As it was deemed essential to be able to discuss subjects with facility, the word σοφία included the faculty of speaking, as well as general learning; and the teachers of wisdom were also teachers of eloquence. Hanc cogitandi pronuntiandique rationem vimque dicendi veteres Græci sapientiam nominabant. (Cic. de Orat. 3. 15. Comp. Isoc. Panegyr. Mori Annot.) Degerando distinguishes them into two classes; the one essentially rhetoricians, the other more especially devoted to dialectics. Few of them, however, devoted themselves to philosophy properly so called, but were, as the same writer terms them, a sort of itinerant professors, who taught at once all the arts. *Protagoras* of Abdera, *Gorgias* of Leontium, and *Prodicus* of Cos first appeared with distinction as Sophists, and by the charms of their eloquence, more specious, it would seem, than founded on the principles of a just taste, acquired great popularity to

themselves, and to the new profession they had assumed. Gorgias, in particular, made so successful a display of his powers at Athens and at the public games of Greece, that a golden statue was erected to his honor at Delphi.

With much true talent and considerable acquirement, the Sophists combined much of pretension and display. Protagoras, for example, proclaimed, that he could teach that kind of knowledge which was able to confound right and wrong, and make the worse appear the better cause. *Hippias* of Elis, (referred to Cic. de Orat. 3. 32,) at the Olympic games, boasted in the presence of assembled Greece, that there was nothing in any science or art which he did not know. How much the Greeks were captivated by such pretenders, may be inferred from the following passage of Aristophanes in the *Clouds*, taken from the scene in which the Chorus endeavors to persuade Strepsiades to become a Sophist by showing him what consequence it will give him in the world. The version of Mr. Cumberland is used, though too legal a turn is given to the passage.

“Then shall your doors be thronged  
With clients waiting for your coming forth,  
All eager to consult you, pressing all  
To catch a word from you, with abstracts, briefs,  
And cases ready drawn for your opinion.”

ARISTOPH. BEKKER, LOND. 1829, 464.

The Sophists were the first who assumed the office of professed teachers of wisdom with a compensation for their services. In this treatise, 1. 2. 7. Socrates censures this teaching for hire as a departure from the disinterestedness and dignity of pure philosophy. How it was regarded by Aristotle may be inferred from his definition of a Sophist: *ζηνηματιστής ἀπὸ φαρμομένης σοφίας, ἀλλ’ οὐκ οὔσης*, one who gets his living, etc. It was one of the causes of the degeneracy which attached to them as a class. Being resorted to by

youth of the wealthiest and most powerful families, who attended upon their instructions, more to prepare themselves to play a successful part in public affairs, than to acquire a sound and healthful discipline, instead of directing and controlling their pupils, they doubtless, as Socrates more than insinuates 1. 2. 6, were subservient to them. They often, indeed, amassed considerable wealth. Gorgias received one hundred minae from each of his pupils, about \$1700. Protagoras was said to have gained more from his instructions as a Sophist, than Phidias and ten sculptors beside, by the emoluments of their art.

By their instructions in rhetoric, grammar, and moral and political science, aided by their great popularity and unbounded influence, the Sophists rendered important service to learning, and yet more by their agency in quickening the mind of their age. Yet by the prostitution of their talents to conceited pretension and a vain display, and in consequence of the principles which many of them avowed, and their profligate lives, as a class, they soon became an object of scorn and alarm to the truly wise; with how much reason may be inferred from the following statements. To excite admiration, or for the sake of gain, they affirmed and maintained, with the utmost effrontery, the most extravagant notions and most infamous doctrines, and by verbal quibbling and dialectic subtleties, they contrived to perplex their hearers, while they acquired the reputation of acuteness and skill themselves. Professing to be wise they became fools, and hence the name of Sophist, once synonymous with that of wise man, has from their time been used to denote one who strives by ingenious argument to bewilder and lead astray. The boast of Protagoras, that he could confound the distinctions between right and wrong, and make the worse appear the better cause, has been adverted to. In the sceptical tendency of his doctrines, a resemblance has been remarked between him and Hume,

which of itself may show, that he was elevated much above the crowd of Sophists whose names perished with themselves. He was banished from Athens for denying the existence of the gods, and his works were burnt in the market place. Gorgias asserted the following propositions, which he attempted to demonstrate by subtle reasoning: 1. That nothing exists. 2. If anything does exist it cannot be known. 3. Could it be known, it could not be explained by words. *Diagoras* openly denied the existence of the gods. *Critias*, the enemy of Socrates, alluded to Mem. 1. 2. 12, etc. was also numbered among the Atheists, and ascribed the origin of religion to political considerations. *Hippias* asserted, that laws owe their origin to weak and pusillanimous men, and that every man of an elevated mind ought to throw off the yoke when he can. It is manifest from all that we can gather concerning the Sophists, that their influence was to break up the foundations of human belief, social order and happiness.

How they were regarded by the best men may be collected from the writings of the time. Among the works of *Isocrates* is found a discourse *κατὰ τῶν σοφιστῶν*, which seems to be but a proœmium of a larger treatise, designed to expose their false pretensions and mercenary character. *Plato* also in his *Protagoras*, as well as elsewhere, with much humor and with admirable effect, exposes their empty pretension and their want of principle. *Xenophon* in others of his works, as well as in the treatise before us, conveys the same general impression of their character and influence. The bitter sarcasm implied in the language of *Aristotle*, above cited, shows his estimation of them, and he elsewhere exposes their fallacious and quibbling mode of argumentation. *Aristophanes* exerted his unrivalled powers against them and poured upon them an overwhelming torrent of raillery. Their vain and arrogant display, their entire want of principle and unblushing impiety he portrays with great energy and with most

caustic wit. His comedy of the Clouds did more than anything else to expose their worthlessness and make them odious.

One great object with Socrates, as we shall have frequent occasion to notice in the sequel, was to counteract the pernicious influence of the Sophists over the youth of Athens. He succeeded to a degree that may well surprise us, when we think of their great numbers and unbounded popularity. Through his agency and that of his followers, philosophy was rescued from the degradation into which it had fallen through their means. Although it ever retained much of the subtleties of the Sophists, yet separated from the studies of eloquence, it assumed a new aspect, and was cultivated by the first minds; so that Socrates, on this account, may be numbered among the most able and most successful masters of the human reason, and among the greatest benefactors of his race. Beyond any of his predecessors he seemed to have discerned the limits of the human understanding, (comp. 1. 1. 13). At least, he endeavored to lead men to renounce futile speculation, or to search for truth within our reach, and which may be of practical use in the concerns of life.

(For more full accounts of the Sophists, among the secondary sources comp. Mitchell's Aristophanes, Prelim. Disc. Encyc. Amer. Bibl. Repository, No. 31. p. 50; and better than all, Degerando, Hist. des Systemes de Phil. cap. 8. — On the ancient philosophy in general, comp. Degerando, who combines clearness, force and elegance; Tennemann's Manual, translated by Rev. A. Johnson, Enfield's abridgement of Brucker's Hist. of Phil., Stanley's Lives of the Philosophers, Cudworth's Intellectual System.)

13. Ἐθαύμαζε δ' εἰ. εἰ after θαυμάζω, *that*, B. §149. — τοῖς μαυρομένοις. He exposes the futility of speculations in which nothing can be concluded. Those who *pride themselves most* on their discussions of such subjects do not agree among themselves, etc.

14. *Τῶν τε γάρ*,—for apodosis see *τῶν τε περί*.—*ξύλα τὰ τυ-  
χόντα*, *blocks of wood they may chance to find*; i. e. nothing  
so worthless which they do not worship. — *τοῖς μὲν δοκεῖν ἐν  
μόνον τὸ ὄν εἶναι*. The opinion of Xenophanes, and the Eleatic  
school. See above Note § 11, sketch of Hist. of Philosophy.  
— *τοῖς δ' ἄπειρα τὸ πλῆθος*. The opinions of Anaximander  
are here probably referred to, who held, as stated above,  
that the primary essence is *ἄπειρον*. — *τοῖς δ' οἷδέν ἄν ποτε κί-  
νηθῆναι*. An opinion of the Eleatic school, which Zeno as-  
serted with great confidence. His arguments against motion  
gave him much celebrity. They are stated by Stanley, (*Lives  
of the Philosophers*, p. 514), and are a good example of the  
quibbling and subtlety of the ancient logic. Brucker (*Hist. of  
Phil.*) suggests, that he understood the term motion metaphy-  
sically, and only meant, that there is no such thing in nature as  
passing from nonentity to entity or the reverse. Perhaps, he  
also remarks, the disputes among the ancients concerning  
motion, like many other metaphysical contests, were mere  
combats in the dark, for want of settling at the outset the  
meaning of terms. By the term motion they seem more  
commonly to have meant change of nature, than change of  
place. Such was the subtlety of Zeno's logic, that Isocrates  
attributes to him the power of demonstrating, that the same  
thing is at once possible and impossible. — *τοῖς δὲ οὐτ' ἄν γένε-  
σθαι ποτὲ οἶθέν, οὔτ' ἀπολεῖσθαι*. Also an Eleatic doctrine,  
though advanced by the Pythagoreans. Xenophanes and  
Parmenides taught, that there is in nature no real production,  
decay, or change. So also Melissus, whose opinions are thus  
stated by Tennemann. What really exists can neither be  
produced or perish. It exists without having either beginning  
or end; infinite and consequently one, invariable, not com-  
posed of parts and indivisible; which doctrine implies a de-  
nial of the existence of bodies and of the dimensions of space.  
But comp. Cudworth's *Intel. Syst.* 1. 28, where he discusses

the object and nature of the principle, on which the ancient philosophers based their doctrines: *De nihilo nihil in nihilum nil posse reverti*; whence, he remarks, was deduced another fundamental principle, that of the Eleatic school, as he interprets it: “that there are neither any new productions, nor destructions of any substances of real entities.”

15. Comp. §§ 12 and 16. We have here statements of the views of Socrates in regard to the end of true philosophy; to aim first of all after what may be of practical utility to man. When this object has been gained and the subject been exhausted, men may, if they choose, speculate on subjects above them, but not till then. The well known eulogium of Cicero on the character of Socrates as a philosopher, deserves a place here: Socrates autem primus philosophorum devocavit e coelo et in urbibus collocavit et in domos etiam introduxit et coegit de vita et moribus rebusque bonis et malis quaerere. (Tusc. Quaest. V. 16.) — οὐδ’ ἐπιζῶσιν. οὐδέ, *not even*, its common rendering in the middle of a clause. B. § 149. p. 427. Also Hoogeveen ad verbum.

16. As it regards things of interest to mankind, Socrates sought to deduce the principles by which human conduct should be regulated. — σωμασθένη opposed here to *μαρία*, *sobriety*, a *healthful state of mind*. — καλὸν καγαθόν. As this phrase occurs often, it may be well, once for all, to define it. In common acceptation, as applied to men, varying of course according to the standard of the person using it, it denotes *men of high standing* in the community. As used by Socrates, it generally denotes *moral qualities*. Proprie dicitur sic, ut ἀγαθός ad animi virtutem et probitatem pertineat; καλός autem ad actiones externas, etiam ad generis nobilitatem, divitias et alia talia referatur. Sed saepe intelligi potest is, qui facit et sequitur honesta et bona, ita ut uno verbo verti possit bonus, honestus, probus, nobilis. Sturz. So καλὰ καγαθά means *probity*, *worth*, according to the standard of those who use the expression.

18. *Βουλευσας*, *having been a member of the Βουλή*; i. e. the Senate of five hundred. — *ἐπιψηφίσαι*, *active, to put the vote*. Comp. 4. 4. 2, where the middle *ψηφίσασθαι*, *to vote*, occurs. The conduct of Socrates on the occasion here referred to was truly noble. These naval commanders were impeached for not having recovered the dead bodies of those slain in the battle of Arginusae, and for not having rescued those wrecked during the engagement. See the circumstances connected with this trial related in Mitford, Ch. 20. 2. and 3. *Hellenics*, 1. 7. 14.

19. *Καὶ γάρ*. Supply the ellipsis to which *γάρ* refers; ‘And with reason was he thus scrupulous,’ *for*, etc. Here are expressed clear views of a superintending Providence. But is it the providence of a Supreme Intelligence? Comp. 1. 4. 17, where this point is briefly noticed.

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## CHAPTER II.

3. In no case does Socrates appear as a professed teacher. He has no disciples. Those who listen to his discourse are his companions or friends, *ξυνόμιαι*, *ἐπιηδείους*, etc.

4. *Ἀλλὰ μὲν καὶ*, *but besides also*. Comp. § 5. *ἀλλ’ οὐ μὴν θρυπτικός γε*, where *γε* gives this force: *but moreover this AT LEAST may be affirmed*, etc. — *Τὸ μὲν οἶν ὑπερσθίωντα*, *he disapproved of the habit of eating excessively and then exercising violently; but approved of one’s working off by suitable exercise what the appetite receives with pleasure*.

5. *ἀλαξορικός*. How could Socrates have been exposed to the charge of being ostentatious or a pretender? The following passage from the *Clouds*, in which Pheidippides is made to describe the Sophists, at the head of whom Socrates is placed by the author, will throw light on this point:



*Pheidip.* "And how do you call them?"

*Streps.* Troth I know not that;

But they are men, who take a world of pains;

Wondrous good men and able.

*Pheidip.* Out upon 'em!

Poor rogues, I know them now; you mean those scabs,

Those squalid, barefoot, beggarly *impostors*,

The mighty cacodaemons of whose sect

Are Socrates and Chaerephon. Away!"

102—105. BEKKER, LOND. 1829. Comp. 1475.

οὐ μὴν-γε, as above, *he moreover* AT LEAST *did not*, etc. —  
ἐπράττειτο χροήματα.—πράττεισθαι, Mid. sense, Act. to do for an-  
other, Mid. to do for myself, or for my own advantage; here  
*to require* or *exact*, with two accusatives. Socrates received  
no compensation from those who attended upon his instruc-  
tions, and thus maintained the simplicity and independence  
of philosophy in its purer days. The Sophists of the time  
often received large pay from their disciples (see above § 11,  
note). Aristophanes does not omit to give them the lash for  
this. Says Strepsiades to his son in his recommendation of  
the Sophists:

————— "these are they,  
Who can show pleaders how to twist a cause,  
So you'll but pay them for it, right or wrong."

99, 100.

6. ὁμιλίας, *discourse*.

9. ὑεχοντίας ἀπὸ κνάμου. Comp. Potter 1. 18, for the man-  
ner of choosing magistrates here referred to. Also Fiske's  
Manual 437. Thucydides calls the senate Βουλὴν ἀπὸ κνά-  
μου, and senators in the same way; so that there is no sar-  
casm in this form of expression. — It will be noticed, that the  
apologist of Socrates does not deny, that he spoke slightly  
of entrusting the choice of magistrates to chance; and we  
have here doubtless one of the political grounds on which the  
enemies of Socrates represented him as hostile to the consti-  
tution of his country, and urged his prosecution and death.

Nothing could more excite the rage of the Athenian populace than ridicule of the forms of the republic.

10. οἷζον, οἷζ οἷν. Buttmann prefers that the particles when 'his sense is required, should be separated, (comp. B. § 149. p. 428). The particle which combines the interrogative and illative force has usually, until recently, been accented οἷζον. Such is the accentuation in the edition which is made the basis of the present, that of Schaefer. A different accentuation in this case is adapted by Hermann and others. The general usage, as it has heretofore prevailed, and which is decidedly preferred by Buttmann, has been followed in this edition. Comp. B. as above.

12. Κριτίας was a Sophist and poet, and was the most influential of the Thirty Tyrants. He attended upon the instructions of Socrates, but afterwards became his enemy. Comp. § 31. Also Mitford, Chap. 21. Sect. 2, for a summary of his character and doings.

15. ἡ. Comp. § 45. Subj. without ἄν used in the sense of the Future. Mt. § 516. — τί οὖν πίθωμαι δῆτά σοι; Aristoph. Νεφ. 88.

16. αὐτώ, ultro, sponte sua.

18. The argument is this: Socrates did all that is done by the teachers of any art or profession to form their pupils. He enforced by example and precept the rules of human conduct, and while they were under his influence they conformed to them, why then, etc.

19. ἐγὼ γὰρ—δυναμέρος: ὥσπερ γὰρ ἐγὼ, etc. οὕτω καὶ ἐγὼ, etc.

20. καὶ ὅστις σὺ γορεῖς ὑμῶν. "Ομοίως is not unfrequently annexed, as here, to the restricting clause, though it belongs in rendering to the member opposed to it. Mt. § 566. 3. Also Elmsley's Medea 1216. note, where authorities are cited showing the usage. διδάσκει, its Middle sense. Act. to teach another; Mid. to procure teaching for one's self, to learn.

Comp. 4. 4. 5, where we have still another sense, *to get one taught*.

21. ὣν ἡ ψυχὴ πασχονσα—ἐπεθέμει, *by which the mind was excited to desire*, ect. ἐπιλέλησται, Pass. with Mid. sense; or the immediate sense, where in the Act. in the epic language we find the causative meaning. B. § 113.

23. ἀσκητά, *are acquired by exertion*, i. e. nothing but the constant practice of virtue will ensure the possession of it, and this is the point to which the discussion 19—23 tends.

24. δῆ, *now then*, the transitive use of the particle. It shows, that he is to apply his reasoning to the two individuals before us. For the fact here referred to concerning Critias, see Hellenics 2. 3. 36.

29. προσαιτεῖν, *to importune*, i. e. τὸν ἐροόμενον; *making supplications like mendicants and begging him to give, and that too, of that which is not good*. — μηδενὸς ἀγαθοῦ, Gen. used where part of a thing is intended, Mt. § 356. B. § 132. 4. 2. d. S. § 178.

31. ἀπεμνημόνευσεν αὐτῷ, *he remembered it against him*. Allusion has been made to the effect of The Clouds of Aristophanes in bringing Socrates and the Sophists into disrepute with the people. That a law prohibiting the professors of wisdom from teaching the art of reasoning or of discussion could have been passed, will not be surprising when we consider, that a common notion probably prevailed, derived from the representations of their enemies, that their object was to teach a sort of quibbling logic, which would perplex and confound; or, as they expressed it, τὸν ἥτιω λόγον κρεῖττω ποιεῖν. See above § 5, the second citation from the Clouds. Critias, moreover, knew well by his own experience the skill of Socrates in dialectics, and also his reputation as a disputant, and that such a law would peculiarly affect him. — οὔτε, repeated to strengthen the negation. Comp. οὐδὲ γὰρ οὐδέ τοῦτο ἐψυνεσσο. Cyrop. 7. 2. 20. also Apol. § 24. Note, Born. Anab. 1,

8. 20, Born. Note. — τοῖτο, i. e. legem illam Socratis causa scriptam fuisse. Schneid. No one ever heard from Socrates, that this law had reference to him; but the result, sc. τὸ πρῶγμα, *showed plainly*, that it was intended to bear upon Socrates. Comp. 33. 38.

32. ἀπέκτιστον. Notice the peculiar use of the Imperfect.

34. σὺν τοῖς ὁρθοῖς λεγομένοις εἶναι. σὺν τι εἶναι, *adjuvare aliquem, alicui facere*; commonly used with reference to persons, is here applied to things which the Sophists were wont to discuss. *Whether thinking that the art of reasoning assists those things which are rightly argued, i. e. which are true, or those which are not, etc.* Bornemann.

35. βουσίειν. This passage shows at what age a person might become a member of the senate of five hundred.

36. Μηδέ, *not even*. B. § 149. p. 427.

37. σκεῖν, etc. The frequent illustrations of Socrates from common life and familiar objects were much ridiculed. Comp. Aristoph. Nq. 235. — καὶ γὰρ οἶμαι—σοῖ, *eos magna molestia et tardio affectos esse, quod ipsos semper et ubique in ore habes*. Weiske. — καὶ τῶν ἐπιτομέων τούτοις, i. e. those topics which are illustrated by allusions to these trades.

42. ἔργαυ. γράψαι νόμον, *jubere legem, to pass a law*. The phrase originated from the custom of *writing* laws on tablets, which were exposed for the people to read before they were called upon to vote on them.

44. ἀναιθεῖναι, *I retract*. For the use of the Article τό, comp. B. § 125. 8. 2.

45. φῶμεν. Comp. § 15.

46. ηλικούνιοι, *of your age*. ἐσοφιζόμεθα, *argued with skill or subtlety*, in a good sense. Sturz. — ὅτε δεινότατος παντοῦ ταῦτα ἦσθα, *when you were most skilled, (surpassed yourself,) in such matters*. Bornemann reads ἐαντοῦ, a pronoun of the third person being used for the second. The Superlative is frequently accompanied, not by the Genitive Plural of a

class of objects, but by the Genitive of the reflexive pronoun, by which is expressed the highest degree which a person or a thing attains. Mt. § 460.

48. οἰκεῖται., *members of the household in general. οἰκείοις, relatives.* Schweig. Lex. Herod.

49. Ἀλλὰ Σ. γ'. γε, *at least*, i. e. admitting what has been said in his behalf, *at least*, this is true, etc. — τοῖς πατέρας προ-  
πηλακίζειν. A similar charge was advanced against Socrates and his followers by Aristophanes in the Clouds, 1304 et seq., where Pheidippides beats his father, and then justifies his conduct on principle. The whole scene is full of the bitterest sarcasm on the schools of philosophy. — παρνοίας ἐλόντι. When a parent through infirmity became unfit to manage his estate, his son was allowed to impeach him. In the Clouds the son of Strepsiades thus speaks :

οἷμοι τί δράσω, παρὰ φρονοῦντος τοῦ πατρός ;  
πότῃ παρνοίας αἰτὼν εἰσαγαγὼν ἔλω, etc.

834, etc.

The story of Sophocles, whose children impeached him for incapacity, is well known. Cic. de Senect. 7.

52. μηδαμοῦ—εἶναι, *nullo loco esse*, Index. — πρὸς ἑαυτόν, *prae se, in comparison with.*

53. γε δὴ. δὴ strengthens the limitation expressed by γε. *In addition to these statements, certainly at least* affirming this.

54. παρέχει, sc. ἀφαιγεῖν.

56. Ἔργον—ὄνειδος. This verse is from the Ἔργων καὶ Ἡμερ. of Hesiod, l. 309. (Poet. Minores Gr. Cant. 1700). In the original it refers to the labors of husbandry, and it is immaterial whether οἰδέν be connected with ἔργον or ὄνειδος. The accuser of Socrates perverted his application of it.

58. Iliad 2. 188—198. The student will notice the Ionic forms of the 1 Aor. ἐρητύσασκε, ἐλάσασκε, ὁμοκλήσασκε.

60. ἐπράξατο. Comp. § 5. Also in regard to Aristippus,

who is referred to in this passage. ἐπὶ ἑαυτοῦ. For construction of the Gen. comp. § 29.

61. πρὸς, *in view of*. The γυμνοπαίδια was a Spartan solemnity in which boys and even men danced naked. — ἐπὶ τοῦτω, *for this*, i. e. in this way. — τὰ ἑαυτοῦ δαπανῶν, *bearing his own expenses*, i. e. without any compensation.

62. λωποδυνῶν, *stealing clothing from the baths*. If the amount exceeded ten drachmae, the penalty was death. Potter 1. 25.

63. Ἀλλὰ μὴν—γε. Strong affirmation. *But surely at least we may affirm this*. — ἀλλ' οὐδ' αἰτίαν. οὐδέ, *not even*. Comp. 1. 1. 15.

### CHAPTER III.

1. περὶ προφορῶν θεοματείας. For honors shown to the dead, see Potter 4. 8. Fiske's Man. p. 479.

2. ἀπλῶς, i. e. without specifying any particular good. A sentiment worthy of a Christian. He would ask simply for what is good, and submit the decision to the divine will.

3. Καὶ δ' ἄλλα μιν. Hesiod *Eclog.* 1. 334. πρὸς τὴν ἄλλην διαίαν, *in regard to the other relations of life*. These views of Socrates respecting the nature of acceptable worship, and especially those that follow concerning the paramount claims of the Deity to our service, are worthy of note. He would not, on any account, disregard an intimation of the divine will.

5. Αἰτίη, δέ. Δέ answers to μὲν § 1. τὰ μὲν τοίνυν. In pursuance of his design announced in the first paragraph of this chapter, the writer first gives some details respecting the views of his master in regard to the service due to the gods. He now proceeds to make some statements concerning his habits of life. — εἰ μὴ τι δαιμόριον εἴη. Elsewhere the same idea is thus expressed: ἢν μὴ τι δαιμόριον κοιλίῃ. — ἐπὶ τοῦτον, i. e. σίτον. The same idea 1. 6. 5. Idque Socratem, qui vo-

luptatem nullo loco numerat, audio dicentem ; Cibi condimentum esse famem, potionis sitim. Cic. de Fin. 2. 28.

6. ὥστε γιγνώσθαι. Sometimes instead of the simple inf. after the adjective, ὥστε is interposed. Mt. § 532. Obs. 1.

7. For the Fable of Circe, see Od. 10. 281. αἰτόν. Comp. 1. 2. 16.

## CHAPTER IV.

1. The preceding chapter contains statements designed to show the influence of his teaching and example upon those who resorted to him, in regard to religion and purity of life. It had however been said by some, that his instructions were of no avail to make men better. The author now proceeds to relate some of his discourses, in which he did manifestly produce an impression favorable to religion and virtue. *κολαστηρίου ἔρενα, causa coercendi*. Sturz. *δοκιμαζόντων*, Attic imper. *δοκιμαζέτωσαν*.

2. Ἀριστιόδημον τὸν Μιζρόν. A devoted disciple of Socrates, of great austerity, though of loose opinions in regard to the existence and providence of God. — *ἔστιν οὔστινας*. B. § 150. *τεθαύμαζι*. The perf. with the sense of the pres. ; as the perfect intimates the *continuance* of the action or feeling.

3. διθυράμβῳ. The *διθύραμβος* was an ode or hymn in praise of Bacchus, so called from one of his names.

4. τῶν δὲ ἀτεκμήτως ἐχόντων, *and of those things which afford no indication, etc.*

5. We have in the sequel a striking contrast exhibited by Socrates to the other philosophers of his own and preceding times. While they sought to discover the elementary principles and to explain the formation of the animal system, he endeavored to detect the adaptedness of its several parts to their several uses, and thus to unfold marks of design and proofs of an intelligent cause. The argument, though fa-

miliar to us, is worthy of notice, because Socrates was the first to pursue this mode of investigation and reasoning to any extent, and to apply it for the religious benefit of others. The argument is pursued into more particulars in Cicero de Nat. Deor. 2. 54 et seq.

6. τὸ—θρηῶσαι, *the fortifying it (the sight) with eyelids in the manner of doors*, etc. For the construction of the infinitives, comp. B. § 140. 5. — ἡθμὸν—ἐμφῦσαι, *the causing eyelashes to grow as a sieve or strainer*. — ἀπογειῶσαι (from γαῖ-σoron, the eaves of a house), *the guarding the parts above the eyes with eyebrows as with a coving, or with eaves*. Such words show the power of the language.

8. At enim quaerit apud Xenophontem Socrates, unde animum arripuerimus, si nullus fuerit in mundo. De Nat. Deor. 3. 11. — δι' ἀφροσύνην, *casu, temere*. Sturz.

9. Μὰ Δι' οὐ γὰρ ὅρῳ. There is difficulty in this passage. Does Μὰ Δία imply affirmation, or denial? B. § 149, states that μὰ alone, i. e. without οὐ or καί, serves merely as a negative; so also the Index Graecitatis, and the common grammars. Sturz (Lex. Xen.), on the contrary, asserts, that μὰ affirms or denies, only as it is connected with the particles καί and οὐ. The negative particle is, however, sometimes omitted; but in such cases it may be readily supplied from the connection. But sometimes the affirmative particle is omitted. The text he regards as one instance of such usage. Other instances are 3. 4. 3. Cyrop. 8. 3. 45. He cites other passages in which it has an affirmative power, but in these cases it seems better to regard it as a mere form of oath, the affirmation being entirely independent of it. Hoogeveen also maintains its affirmative power in a few cases, but in those which he cites, it seems more simple to view it as a mere form of adjuration. Ernesti, Annot. on 3. 13. 3, thus remarks: Neque enim, ut vulgo existimant, μὰ τὸν Δία per se potest vim negandi aut affirmandi habere, sed eam, aut adjectis diserte, aut intellectis particulis οὐ et καί, accipit.



The most correct statement, therefore, in respect to this phrase without its adjuncts, seems to be, that it is most frequently thus used, where negation is designed, but is also sometimes used, where affirmation is intended, which can be determined only by the connection. As to the particular case before us, the version of Leunclavius (Simpson. Oxon. 1759,) gives the affirmative force to the *μή*; so also that of Bessarion. Bornemann ad loc. thinks that here, as also 3. 4. 3 and Cyrop. 8. 3. 45, the connection requires an affirmative power with some doubt or hesitation implied. The *γάρ* assigns a reason for what is said before. If *μή τίνα* be rendered negatively, the ellipsis to be supplied is a harsh one. The reply of Socrates, moreover, proceeds on the supposition that Aristodemus denied the existence of a supreme intelligence, and of course implies an affirmation at this point. But how are we to reconcile with this, the decisive tone with which Aristodemus repels the intimation that he maintained such a doctrine? Comp. §10. May it not be, that he there changes his ground? He gives up his denial of the existence of a God, but cannot receive the doctrine of a special providence. The gods are too exalted to trouble themselves with human interests or concerns, and Socrates then adduces proofs of a special design on the part of the gods to make provision for the comfort and convenience of man.

Heindorf proposes another reading: *Μὴ τί· ἀλλ' οὐ γάρ*, in which case *μή*, according to the common usage, (comp. Hoogeveen 6,) may imply a negative. *No I do not think so, but I have difficulties, for*, etc. This is the common way of supplying the ellipsis after *ἀλλά* followed by *γάρ*.

10. *ὅσῳ μεγαλοπρεπέστερον*—supply *ὅν*. *The more elevated that Being who deigns to watch over you*, etc. Sturz regards *μεγαλοπρεπέστερον* as used adverbially.

12. *Καὶ μὴν καὶ—γρ*, and still further at least. — *ἄλλοτε ἀλλὰ καὶ ψάουσιν—φωνήν*. Articulation is here described with great precision.

13. *τοίνυν*, *furthermore*; it merely continues the discourse, or serves as a transition. Sturz. — *τῷ θεῷ*. In relation to the notion in this passage of one Supreme Intelligence, comp. § 17. — *τὴν ψυχὴν κατίστην*. The existence of a spiritual nature distinct from the body is here evidently recognized, though differing only in excellence from that of brutes; for, that they had souls as well as men, was not called in question. Socrates regarded the soul as partaking in some sense of the divine nature, comp. 4. 3. 14. The separate existence of the soul is also clearly asserted, *Cyrop.* 8. 7. 17 et seq.

14. *οἷθ' ὅσα χεῖρας ἔχει—πλέον οὐδέν ἔχει*. Anaxagoras, the preceptor of Socrates, had asserted, that man by the use of *hands* was made superior to the other animals. — *ὅταν τι ποιήσῃσι*. *τι* interrogative. *Quando demum et quibus deorum factis credes, eos non omnem tui curam abjecisse?* Schneid. lit. *You will think that the gods have a care for you when they shall have done what?* Comp. 2. 2. 1. and 3. *Mt.* 488. 5.

15. *κατατίθεται*. A change of construction, the order of the sentence requiring *κατατίθεται*.

16. He argues the duty of honoring the gods, from the general consent of mankind. In proportion as men have advanced in years and wisdom, and especially in proportion as men in society,—in states and nations, have become more ancient and enlightened, they pay more reverence to divine things. How can this be accounted for except by admitting the just claims of the deity? It must be a divine ordinance engraven on the mind of man, which none can disregard.

17. *ἐνὶν*. *So long as it dwells within you*. This argument to show that the doctrine of an overruling providence is not incredible, is striking and beautiful, and more worthy of notice on account of the time when it was uttered. Socrates appears to have had clear views of a Supreme Ruler of all things; an idea which had been advanced before, though not so fully developed, by Anaxagoras. The eye of God beholds

all things ; his intelligence pervades the universe ; his watchful care embraces all beings and events. If this passage be compared with 4. 3. 13, we shall perceive good reason to believe, that Socrates had clear views of *one* Supreme Intelligence. Still there is some doubt thrown over the subject by expressions which imply the existence of a number of deities. Comp. 1. 1. 19. Cicero alludes to this want of precision in the language of Socrates : *Facit enim (Xenophon) in iis quae Socrate dicta retulit, Socratem disputantem—modo unum, tum autem plures Deos.* De Nat. Deor. 1. 12. But a similar want of precision is observed in the writings of Plato, who doubtless had a clear conception of a Supreme Intelligence. What the notions of Socrates were in regard to inferior deities cannot be determined ; but that he had well established notions of a Supreme Being may be safely inferred from this and other passages of this treatise.

The theology of Socrates is briefly and clearly discussed by Schweighaeuser, Bib. Repos. No. 31. The student will find the whole subject of the belief of the ancient philosophers in the existence of God discussed with great learning and ability in Cudworth's Intellectual System, Book I. Chap. I, where the author shows, that they generally had an idea of an incorporeal, eternal, intelligent Being. He also adduces a vast array of facts from the whole compass of ancient learning to show, that the apparent multiplicity of gods was, in general, a way of representing or embodying the different attributes of the one Supreme Deity, or that the gods, as they were called, were created and subordinate to the supreme God and were his ministers. 1. 713. The conclusion to which he arrives, may be found Vol. I. 697—701, Gould & Newman, 1837. The opinions of Socrates are examined, 1. 530, also Enfield's Brucker 1. 175. The subject is also briefly and clearly stated in Appleton's Works ; where the author argues with great force, that there was in the generality of minds a belief in a multitude of gods.

## CHAPTER V.

3. μηδέ. Comp. 1. 2. 36. — αὐτόν γε. *How is it not worth while for one to take care lest he himself, at least, become such.* — κακοῦργος μὲν τῶν ἄλλων. B. § 132. 6. 1. S. § 188. Gen. 12.

5. Bornemann prefers εὐκτόν, *desirable*, or *what may be prayed for*. Schneider, Dindorf, Weise and others read as in the text. — ἱκετεύειν depends on δοκεῖ. The contrast is between the *free man* and him who is the *slave* of pleasure. The former may well pray, that he may never have an intemperate servant, the latter, that he, having become a slave, may obtain a good master. Born.

## CHAPTER VI.

2. ἀνυπόδητός τε καὶ ἀχίτων. Sandals and the tunic with a mantle or robe worn over it, were the common dress of the Athenians, and, of course, to appear as here represented was a singularity. The pallid hue and mean appearance of Socrates and his followers receive the sarcasm of Aristophanes. Comp. above, 2. 5. also *Nep.* 93. et seq. where the hovel, in which Socrates gave his instructions, and his school are described. The philosophers, and particularly the Stoics and Cynics, practised great austerity in their manner of life; some, as was doubtless the case with Socrates, in order to reprove the luxury and effeminacy of the times; others, from a foolish affectation of superior virtue and self-command. Individuals also of rank and office did the same. We are informed by Plutarch, that Cato of Utica, when Praetor, often ascended the tribunal ἀνυποδητός καὶ ἀχίτων. Similar statements are made

of Phocion, of Lyceurgus the orator, and Agesilaus. But these sects of philosophers, and the individuals named, were of a subsequent period. It is probable, that instances of such austerity had been comparatively rare before Socrates set the example. Chaerephon, the particular friend of Socrates, was so pale from close study and meditation, that in the Comedy of the Birds he received the nickname of *The Bat*.

5. *Πότερον*. Supply *τοῦτο χαλεπὸν τοῦ ἐμοῦ βίου ᾔσθηται*.—*ἐφ' ᾧ*, for which. — *ὡς χαλεπώτερα*, supply *ὄντα*. The writer had in mind *ἢ φανλίζεις τὰ ἐμὰ διαιτήματα ὡς χαλ.* Born.

7. *τῷ σώματι*. Supply *ἐν*.

8. *μηδὲν εὖ πράττειν*, *nullam rem recte, ita ut oportet agere*. That man is happy who anticipates good results from his labors; and the more happy, the higher are his aims. Wieland, as cited by Weiske.

9. *φίλους ἀμείνους κιᾶσθαι*. *Voluit dicere, amicos quos acquisiveris, reddere meliores*. Schn.

11. Antiphon assails Socrates for refusing to receive fees for his instructions. Comp. 1. 2. 7. — *μὴ ὅτι*. Preceded by *μή*, *ὅτι* must have *υπολάβῃ τις* or the like supplied. B. § 150. — *οὐδέ*. Comp. 1. 1. 15.

12. *καί*. *If you thought your intercourse with your pupils also*, i. e. as well as *τὸ ἱμάτιον ἢ τὴν οἰκίαν*.

13. *τὴν ὥραν—εἶναι*. The following is the version of Weiske: *et honestum et turpe esse aliis impertiri pulchritudinem et sapientiam suam*. Another interpretation is that of Ernesti, Bessarion, Leunclavius and others: *it is thought possible to abuse alike beauty and wisdom*; *καλόν* and *αἰσχρόν* being used adverbially; and according to Sturz, *Lex. Xen.* referring to this passage, *εἶναι*=*licere*; *διατίθασθαι*=*uti*. But the rendering of Weiske, which is approved by Bornemann, seems preferable, as the idea of *exposing for sale* is the point of the whole passage, and it requires nothing unusual in the construction or the use of language. — *σοφιστὰς malo sensu*, those who taught

wisdom for hire, or *put it up for sale*. The Sophists, we have seen, as a class, were governed by the most mercenary motives in their instructions. The bitterness of the sarcasm in the text is heightened by a reading, regarded by some as a gloss, which in many editions follows σοφιστίας;—ὥσπερ πόρονες.

## CHAPTER VII.

2. τὰ ἔξω τῆς τέχνης, *in iis quae non ad ipsam artem pertinent*, Index Graec. — σκεῖη, *array, clothing*. Those who performed in the chorusses wore the most splendid and costly dresses. — ἔργον—ληπτίον. ἔργον λαμβάνειν=ἔργολαβεῖν. He ought not by a performance to give others an opportunity of judging of his skill. Sturz.

## BOOK II.—CHAPTER I.

1. Aristippus of Cyrene and founder of the Cyrenaics, before referred to, comp. 1. 2. 60, was one of the earliest followers of Socrates. He made the chief good to consist in happiness. The maxim of this class of philosophers is thus given by Horace : Ep. 1. 1. 19.

Et mihi res, non me rebus subjungere conor.

—Βούλει σκοπῶμεν. Comp. § 10. III. 5. 1.

2. αὐτῶν, i. e. the two youth. — παρὰ τὴν ἐκείνου ἀρχήν, *illo imperante*. Wolf. — ἐθίζοιμεν, with two accusatives.

4. ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι, *being enticed so as to lose thought of danger*; lit. being allured from thinking of it.

8. μὴ ἀρκεῖν τοῦτο. ἀρκεῖν is thus used without a dative, 2. 2. 6. and with, 1. 4. 13.

9. πράγματα αὐτοῦς τε ἔχειν καὶ ἄλλοις παρέχειν. The reading proposed by Langius and adopted by Bornemann is fol-

lowed : those who wish to have employment themselves, and to entrust business to others ; i. e. men who are fond of active lives ; παρέχειν πράγματα, *de vita actiuosa et negotiosa*. Index Graecitatis.

11. αὖ refers back to § 8.

12. μηδέ, comp. 1. 2. 36. — κλαίοντις καθίσαντες=κλ. ποιήσαντες.

13. ξένος, i. e. a subject of no government, or as we say, a citizen of the world.

14. τοῦτο δεινόν πάλαισμα=τοῦτο μέντοι ἤδη, ὃ λέγεις, ἐστὶ δεινόν πάλ., a cunning artifice, like some trip employed by a wrestler to overcome his antagonist. — Σίνρις, etc. noted robbers who were slain by Theseus.

17. Ἀλλὰ γάρ. Supply the ellipsis to which γάρ refers : ' But still I am not convinced,' for, etc. — εἶγε πεινήσουσι=μείλουνσι πεινᾶν, Mt. § 498, the sense of the French *devoir*. — ἐκόντα ἢ ἄκοντα, used adverbially.—ἄλλο γε ἢ ἐφροσύνη—ἵπομείνειν. Critics are perplexed by this passage. Schaefer and Schneider point as in the text. *Is anything but folly imputable to him who voluntarily endures what is troublesome ?*

18. τῶν τοιοούτων, supply περί. — ἤ, in what way, i. e. just as.

20. Hesiod *Ἔργ. καὶ Ἡμ.* 1. 285.

21. Prodicus of Cos, a celebrated Sophist upon whom Socrates had attended. — ὡσαύτως, in like manner, i. e. as above. The object of the following allegory is to inculcate the truth, before urged, that nothing valuable is acquired without effort. It is scarcely necessary to say, that, whether we regard the composition or the moral, this is one of the most beautiful passages which have come down to us.

22. φύσει κεκοσμημένην—καθαρότητι. Adorned with her natural purity, opposed to painting employed by the other female.—σχῆμα, the general mien, bearing ; below, the figure, bodily appearance. — τετραμμένην, etc. pampered into a plump and enervated habit of body. Dalzel. — τοῦ ὄντος, than the reali-

ty. — ὄμματα—ἀναπεπταμένα, (ἀναπειταννύμι,) in contrast with ὄμματα αἰδοῖ above ; ‘oculi toti aperti oppositi modestorum oculis dejectis semiapertis.’ Index. Graecitatis.

23. τὸν αὐτὸν τρόπον, i. e. without hastening her pace.

27. ἐπὶ ἀγαθοῖς ἐπὶ, *on account of*.

30. χιόνα, to cool their wine. They procured it at great expense from a distance, or kept it in pits for the use of the table.—Schaefer and Schneider enclose the words τὰς κλῖνας καὶ τὰ, as of doubtful authority. Dindorf expunges them entirely. I have concluded to follow Bornemann, as I cannot perceive sufficient authority for so large an inroad on the commonly received text. — ὑπέβαθρα. Different versions are given of this word. Hindenburg thus explains it : “tapetes quibus delicatuli cubarent.” So also Weiske. Ernesti thus : “Lectorum fulcra, non quibus nituntur lecti, sed per quae ascenditur tectus.” Neither of these interpretations seems natural or probable. The best is that of Schneider, which he fortifies by passages from Antyllus, a physician : “fulcra diagonalia per dibus lecti subjecti, ita ut ‘σεισμός,’ concussio lecti, locum haberet ;” or as he further remarks, *supports* by which the couch was suspended somewhat like a hanging cradle.

32. Σίταμι μὲν θεοῖς, sc. By the use of μὲν and δέ, the thought is expressed with greater emphasis. B. § 149. — οἷς προσήκει. This phrase is susceptible of two interpretations : 1. *to whom it pertains*, or *by whom it is fitting* I should be honored, i. e. by those whose honor is worth having ; 2. *to whom it belongs* thus to honor me ; *whose business it is*, i. e. my friends. The former is preferable.

## CHAPTER II.

1. τοὺς ἢ ποιοῦντας. Comp. 1. 4. 14, also, below § 3. τίνας οὖν—ἐπὶ τίνων.



5. γιγνώσκον τὸ βρέφος. Schneider regards this as an Acc. to be referred back to τρέφει. Why not a Nom. absolute?

8. ἐπὶ τῷ βίῳ παντί. ἐπὶ here signifies condition. Mt. § 585. *for his whole life.*

9. τὰ ἔσχατα λέγειν τινά, *omnibus conviciis proscindere.* Index. — τὸν ἐλέγχοντα. Comp. τὰ ἔσχατα λέγουσιν. — τῶν λεγόντων. Comp. B. § 132. 2. a. S. § 177. Note 1.

10. κάμνοντος. sc. σοῦ. Gen. Abs.

11. Ναὶ μὰ Δί. This reply is to be referred to the first part of the question.

13. ἀποδοκιμάζουσα οὐκ εἶ ἄρχειν. Solon's law was: Ἐάν τις μὴ τρέφῃ τοὺς γονέας, ἄτιμος ἔστω. One of the first questions proposed to the candidate for the Archonship was, whether he had honored his parents. No crime was deemed more infamous, or as more surely incurring the displeasure and judgment of the gods, than neglect of one's parents. For statements on this subject see Potter 4. 15. — ὡς οὔτε ἂν ταῖς ἐρὰ εἰσεβῶς θνόμενα. Nom. abs. with ὡς.

### CHAPTER III.

1. "Chaerephon erat valde σφοδρὸς ἐφ' ὅτι ὀρμήσειε (Plat. Apol.) et περιθέρμος, καὶ σφόδρα ἐχθρεύσας τῷ ἀδελφῷ (Schol. Aristoph. Nub. 144.) et praeterea φιλέτιμος, ut h. l. § 16. traditur. Cum eo igitur caute agendum erat, et frater permovendus ut ipsum adiret et ad reconciliandam gratiam se praeberet auctorem." Weiske ad locum.

δήπου implies some uncertainty. It softens the question, which conveys a severe censure. Are you not, or *am I mistaken?*

2. ἀγνοοῦσι. The construction of the sentence requires the singular, but in connection with ὅστις or εἴ τις, the plural is not unfrequently found.

9. ἀμελήσας—τοῦ ὀργιζέσθαι, *omissa iracundia*, Leunclavius.

10. *ποικίλον*, difficile, ad quod perficiendum magna multipliceque arte est opus. Index Graec. — *ἐπ' αὐτόν*, ejus causa. — *οἷς—σε*. *Sed existimo eum illis artibus, quas tu non ignoras, allectum abs te plurimi te facturum.* Leuncl.

11. *οὐκ ἄν φθάνοις*. Idiomatic. B. § 149. p. 441.

13. *εἰς τὴν ἐκείνου*, supply *χώραν, γῆν* or *πόλιν*. — *αὐτὸν ἐκείνω ποιεῖν*. Supply *ἐμέ*.

15. *οὐδαμῶς πρὸς σοῦ*. *πρὸς*, in accordance with. Comp. Anab. 1. 2. 11. bottom of p. 5. Cleveland's ed.

16. *κοίτῃ μαλακῇ τιμῆσαι*. The reference is to the highest or best seat at the table. — *ἐλευθέριος*, generous, a *lucro alienus*. Index.

18. *τῷ χεῖρε*. For a masculine article or adjective with a feminine dual, comp. B. § 123. 2.

19. *πράττειον ἅμα*, cooperate. — Born. prefers the common reading, *πράττειον ἅμα καὶ τὰ ἐπ' ὠφελείῃ ἀλλήλοιν*, and renders it, praeter ea, quae remotis in terris sua causa peragunt, etiam, quae alterutri conducunt, administrant.

## CHAPTER IV.

1. The general sentiment of the first sections of this chapter is found Cic. de Amicitia, 15.

4. *πάλιν τοίτους ἀνατίθισθαι*, lit. transfer them to another place; i. e. having made a mistake in their enumeration of their friends, they correct it. "Metaphora desumpta est a ludo duodecim scriptorum (a game like draughts played with calculi or counters) ubi cum quis calculum intelligit male positum est, dum per leges ludi licet calculum ponit alio loco." Sturz. For a similar use of the word, comp. 1. 2. 44.

6. *ἐαυτὸν τίττει πρὸς πᾶν*. *τίττειν ἐαυτὸν πρὸς*, aliquid in se suscipere. Sturz. Comp. 1 Cor. 16: 15 for the same use of the word: have addicted themselves to the ministry of the saints.

7. ἐξηγεσθαι. Schneider, taking this verb in its neuter sense, directs us to supply the participles ἐξηγησάμενος, etc. implied in the sentence. Sturz, however, regards it as transitive, and defines the word, suppeditare ne quid desit; so also Index Graecitatis.

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## CHAPTER V.

2. δύο μνᾶν. The mina = about seventeen dollars. For the value of slaves in Athens, Comp. Boeckh's Pub. Econ. of Athens, B. 1. § 13. Lond. 1828. — πριάσθαι, Aorist. Comp. B. Irreg. verbs.

3. τὸν μὲν τινα. τινά = the Latin phrase *nescio quem*. — πρό, *prae, potius quam*.

5. τὰ τοιαῦτα πάντα. Supply διὰ. Mt. § 471. 8. Comp. Anab. 4. 1. 21. Cleveland's ed. p. 93. 3 line, and Cyrop. 1. 4. 27.— τοῦ εὐρόντος. Gen. of price. An idiomatic expression; lit. *for that which has found* a value; commonly rendered, *at the lowest price*. Weiske insists, that it should be rendered, *at a profit*, and derives a plausible argument from the corresponding member of the sentence, τὸ πλεῖον τῆς ἀξίας λαβεῖν. Comp. Helen. III. 4. 24. ἃ εὔρε πλεον ἢ ἐβδομήκοντα τάλαντα, *which found*, or as we should say brought *more than*, etc. De Vec- tugalibus 4. 25. ὅσον τὸ τέλος εὗρισκε τῶν ἀνδραπόδων πρὸ τῶν ἐν Δακείᾳ, *how much it brought*, etc. — ἐπαγωγὸν ἦ, *expediat*, Leuncl. *it may be an inducement*.

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## CHAPTER VI.

1. σκοπεῖν, sc. αὐτόν; *curare ut eligatur*. Schaefer. *To investigate* the matter. Dalzel.

2. τί γάρ; used, says Sturz, for the sake of variety, in a

series of questions by way of continuing the discourse. Comp. III. 3. 5, where *τί γάρ* and *τί δέ* are used interchangeably.

8. *θηρατέος*. The peculiar humor of Socrates, which the Greeks called *εἰρωνεία*, is seen in this chapter in the use of such metaphors as are found in the words *θηρατέος*, *ἐπωδάς*, *ἐπιδόοντες*, *φίλτρα*, and §§ 33 and 34, *κατειπῆν*, *προσκατηγορήσω*, *διαβάλλεσθαι*, etc. The irony of Socrates embraces more than is usually included in our term. It consists in a certain simplicity of manner, which often concealed beneath it severe sarcasm, and was affected in order to throw his antagonist off his guard. He employed it much against the Sophists, as his most powerful weapon, with which to meet their consummate address in dialectics. Examples of its use will occur. Tennemann calls it *affected ignorance*, which agrees well with the general view in the valuable dissertation on the subject, of l'Abbé Fraguier. Mem. de l'Acad. des Insc. Tom. IV. 360.

11. Od. M. 184. “Ceterum hinc usque ad § 14 Attica et venusta ratione hoc praecipitur: *Si quem tibi amicum vis fieri, amorem adversas cum primo verbis significa, deinde, etiam factis declara. Deinceps hoc accommodatur ad Critobolum amicos venantem* § 34 et seq. Weiske.

12. *Prope dicis, ejusmodi verbis unumquemque incantandum esse, quae si audiet, a laudante non irridendi causa proferri existimet.*—Leuncl.

13. *περίπας*. A happy metaphor derived from the custom of attaching amulets called *περίπτα* and *περιάμματα* to the person.

14. *λέγειν τε καὶ πράττειν*. If these words belong to the text, they may have been used with reference to Pericles and Themistocles, the former eminent for his eloquence, the latter for his deeds; as if Critobulus would intimate, that Socrates taught, that to secure valuable friends, one must possess the qualifications for usefulness of a Pericles or Themistocles. But the expression seems like a gloss.

15. *Ἰδόντων γάρ.* Supply the ellipsis, *ἔμην οἷόν τε εἶναι.*

16. *περὶ οὗ διαλεγόμεθα,* which is the point of discussion with us; i. e. whether one can hope to gain friends without some useful qualifications to recommend him.

21. *μισητόν, pariens odium.* Sturz. Some would prefer *μισητικόν.*

22. *διαδουμένη, omnibus his impedimentis superatis.* Sturz.

23. *νόμιμος*—*δικαίως* in its widest sense, implying not only as here, *τοῦ πλεονεκεῖν ἀπεχόμενοι*, but also a desire for the good of others. — *τὴν ἔριν*—*διατίθισθαι, litem inter se componere.* Born. — *κωλύειν*—*προϊέναι.* The more usual construction of the infinitive after verbs of prohibiting is with *μή* before it. For a similar construction, comp. II. 1. 16.

25. *Εἰ δὲ τις*—*βουλόμενος.* An instance of anacoluthon, where *οὕτω πράττει* is implied but omitted. Mt. § 555. Obs. 2. For a similar case comp. II. 1. 23. *ἐὰν οἶν*—*ποιησάμενος.*

26. *συνθεμένους. συνθεμένοις* would seem the more natural construction. Comp. I. 1. 9. I. 2. 49. *ἐλόντα.*

27. *ἐλάττονας,* supply *ἔντας.*

28. *τῆς ξυνουσίας,* i. e. *in respect to,* or *for the sake of.* Comp. B. § 132. 6. I. A. Gen. 12. S. § 187.

29. *δεῖσθον.* For this construction of the participle, comp. B. § 144. b.

31. *οὐκ ἔνεστιν*—*καλοῖς* · lit. *there is not contained in this knowledge of mine the making the beautiful to stop by laying hands on them.*

32. *ὥς οὐ προσοίσοντο.* Supply *μοῦ.* Comp. § 33. — *ἐνθὺς,* at the outset. — *οἱ μὲν γὰρ καλοί.* *καλοί* refertur ad animum; Sturz. So also Born.

33. *κατεπλεῖν, Κατηγόρει.* Comp. § 8. note. Weiske remarks on the gradation observed by Socrates in the representations adapted to gain a friend: 1. Admiration (*ἄγασαι αὐτοῦ*). 2. Kindness of feeling (*ἐνδοξῶς ἔχεις πρὸς αἰτόν.* 3. Desire to deserve well of one's friends, or disinterestedness (*ἐπιμελής τῶν φίλων εἶ,* etc.)

34. ἄρα μή = *you will not, will you.* — Ἀλλὰ καί. Supply the ellipsis, οὐ μόνον οὐ διαβάλλεσθαι δόξω, ἀλλὰ καί, etc.

35. ἑαυτοῦ, applied to the second person. Comp. 1. 2. 46.

## CHAPTER VII.

1. ἃ σὺ νοῖδα αὐτῷ, *quicquid mihi de eo constat.* Sturz.

2. ἐστασίασεν ἡ πόλις. Reference is here made to the state of things in Athens under the Thirty Tyrants, when in consequence of their atrocities many of the citizens took refuge in the Piræus, in Megara and other places, and a contest was commenced in which Thrasybulus was particularly distinguished, which resulted in the overthrow of the oligarchy. Hell. Lib. 11. 4. Mitford, ch. 21. § 2. — τοὺς ἐλευθέρους. The article is here used to designate *the free* in distinction from slaves; as if he had said, *fourteen free persons*, not to mention the slaves. — Ὀλιγανθρωπία. Many had been put to death in persecution by the tyrants; others had taken refuge in the Piræus and elsewhere, as above stated. — δαμείσασθαι. Observe the force of the Mid. voice.

3. Κεράμων. A rich Athenian of the time, who owned many slaves.

4. Νῆ Δί, neither affirms nor denies, of itself, comp. IV. 6. 10. The ellipsis may be supplied thus: Νῆ Δί, ἔφη, εἰκὸς οὕτως γίγνεσθαι.

6. λειτουργεῖν. In regard to the duties implied in this word see Fiske's Manual of Class. Lit. p. 438. Full statements on this subject may also be found, Mitford, ch. 21. § 1. Also Potter's Gr. Antiq. 1. 15. Comp. also for a more satisfactory view of the λειτουργίαι, Boeckh's Pub. Econ. of Athens, Vol. II. p. 199 et seq. Lond.

8. αὐτός. The change of gender is thus explained. In the preceding passages where the individuals are spoken of

as free or not, they are regarded merely as persons, the distinction of sex not being thought of; but as soon as their employments are specified, such as weaving, etc. which were the occupations of women, the distinction of sex is immediately suggested to the mind.

9. Ἀλλὰ καὶ νῦν μὲν. The following is the sense, with the ellipsis before ἀλλὰ καὶ supplied: *non solum rebus necessariis caretis, verum etiam nunc quidem, ut opinor, vos invicem odistis.* Born.

13. λόγον, the *fable*.

14. Καὶ μὰ Δία. Supply ὁρθῶς ποιεῖ. Comp. § 4.

## CHAPTER VIII.

1. ἀντόθεν, i. e. from the city. — ἐν τῇ ὑπερορίᾳ, *beyond the limits*, i. e. of Attica. The Athenians were stripped of their foreign possessions in the Peloponnesian war, which resulted in the taking of Athens by the Peloponnesian forces under Lysander. Mitford, ch. 21.

3. ἀντόθεν = *statim ab initio*. — προσελθόντα, etc. *having gone to some one of the more wealthy who wants an assistant*.

## CHAPTER IX.

1. On the subject of sycophancy consult Fiske's Manual, p. 444. For more full statements in respect to the oppression experienced by the wealthy from this source, see Mitford, ch. 21. § 1. — τὰ ἑαυτοῦ πράττειν, *rem familiarem curare et ex ea lucrum quaerere*. Weiske.

3. οὔτ' σοὶ ἀνδρὶ = τοιοῦτῳ ἀνδρὶ, οἷος σὺ εἶ. An idiom coming under the law of attraction. Mt. § 473. B. § 143. b. S. § 149. Note 1. — τῶν τοιούτων ἀνδρῶν. Supply τινές.

4. ἐκ τούτων. It may be *after this*, or *from among these citizens*, or *in consequence of this advice*. — εὐφρέστερος, *more skilful than common*. — λαμβάνειν depends on οἷος. Si datum ab aliquo accipere significatur, Graece λαμβάνειν παρὰ τινος, dicitur; Archedemus igitur si a sycophantis pecuniam corruptus accepisset ut bonos eloquentia sua vexaret, tum λαμβ. παρ. τ. σνχοφ. dici debebat; quod si contra Archedemus, rogatus, amicorum causam suscepit et defendit, ita ut calumniatores ipsos aggrediretur eoque tandem redigeret, ut pecunia oblata se redimerent ab ejus accusatione (quod factum narratur § 6) tum vero Archedemus recte λαμβ. ἀπὸ τ. σνχοφ. dicitur. Schn.

6. αὐτῷ, Archedemus.

8. οἷχ' ὅτι μόνος. Supply λέγω or ἦν. B. § 150. *Not only was it the case that Crito, etc.*

## CHAPTER X.

4. διὰ τὰ πρῶγματα, *on account of the present state of affairs*.

5. τοῦ αὐτόν ἐλθεῖν. — αὐτόν, *yourself*.

## BOOK III.—CHAPTER I.

1. τῶν καλῶν, *honors*, or *office*. — Διονυσόδωρον. De hoc Dionysodoro plura disce e Platonis Euthydemo. Fuit enim Euthydemo frater. Ex insula Chio, quae patria erat, primo ad Thurios se contulerat, deinde Athenas, ibique non solum Sophisticem, sed artem etiam militarem profitebatur. Utraque disputatio, tum ea quae est apud Platonem, tum haec Xenophontea, ad vanitatem et inscitiam hominis demonstrandam pertinet. Ernesti.

2. μέντοι, *used to corroborate, surely*. Hoogeveen. B. p. 431.



4. ὥσπερ "Ομηρος. II. 3. 170.

5. σοί. B. § 133. Note 2. S. § 197. Note 2.

6. φυλακτικόν refers to the care taken by the commander to guard against the aggressions of an enemy; ἀσφαλῆς, to care taken to avoid attacks in the field, or on the march.

7. πλίνθοι and κέραμος are thus distinguished by Gesner. The former are bricks of clay dried in the sun, the latter, tiles burnt by the fire.

8. τοῖς τε πρώτοις ἀρίστοις. The article is here connected with the predicate and omitted before the subject, contrary to the common law. Mt. § 263. Obs.

9. Ἐῖ—ἐδίδαξεν. Supply the ellipsis which follows with εὖ ἔχει.

## CHAPTER II.

4. περιήρει, opposed to κατέλειπε.

## CHAPTER III.

1. οἱ μαινόμενοι. If it were your object merely to be *known*, you might take some other course. *Maniacs* are known by every body.

2. βέλτιον ἂν ποιήσας παραδοῦναι. Num ergo, quoniam putas opera tua equites meliores effectos te traditurum civitati, etc. Bessarion.

4. παρέχωνταί σοι τοὺς ἵππους. σοί here is pleonastic, (B. § 133. Note 2. Comp. III. 1. 5.) as might be inferred from the use of the Middle voice. παρέχεται ἵππον was said of him who furnished his own horse under the law regulating that part of the military service; παρέχειν ἵππον of him who supplies another with a horse.

7. Θήγειν. Supply πειράσῃ, or some such word.

11. νόμῳ, i. e. quae more et institutio civitatis ad hominis liberaliter educati disciplinam referri solent. Ernesti.

12. χορός εἷς. The word χορός in its primary signification means a dance. A company of persons who sung a sacred hymn in praise of some deity, accompanied with dancing, was called a chorus. The Athenians were accustomed to send every year a solemn embassy or chorus to the temple of Apollo at Delos, to offer a sacrifice and celebrate a festival in honor of the gods. It was during this festival that Socrates was condemned, and as it was unlawful to put any one to death during the absence of the vessel which bore the sacred chorus, he lay in prison several days before the sentence was executed. Comp. Plato, Phaed. ad init. The chorusses of the Athenians in general were not surpassed by those of any other city, either in the personal beauty of those who composed them, or the splendor of their appointment. Besides this annual chorus sent to Delos, a similar one was sent every five years, which Weiske thinks is here referred to. There was besides, the chorus of the drama, which was noted for the costliness and splendor of its array, and constituted the most imposing part of the theatrical exhibitions. — εὐαργεία. Reference is here had to the εὐαργείας ἀγών, one of the contests during the Panathenaea, in which those who took a part gave proof of their manly strength and vigor. The θαλλοφόροι in this festival were selected on account of their manly beauty. Comp. Potter, l. 452. Eschenburg's Manual, translated by Fiske, p. 495.

13. εἰσφορά. The musical contests of the Athenians are well known. — An important principle is here stated. Athens was not indebted for her preëminence above the other Grecian states to native genius, so much as to culture and emulation.

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#### CHAPTER IV.

1. οἱ ἐκ καταλόγου στρατευόμενοι. All the free citizens of Athens between the ages of eighteen and forty, with certain

exceptions, were liable to do military duty and were enrolled in a public record. In saying therefore, that he had served *ἐκ καταλόγου*, was implied, that he had always done military duty from the time of his enrollment. He had also served, it appears, as a foot soldier, whilst Antisthenes belonged to the cavalry, who were of the more wealthy families and their service was less burdensome.

3. *κεχορηγῆκε*. He was called *χορηγός* who furnished at his own expense a *χορός* for the theatrical exhibitions. The *χορηγία* was one of the regular *λειτουργίαι*, (Comp. 11. 7. 6.) and consisted in providing at one's own expense a teacher to instruct the chorus in its part, in procuring the performers and maintaining them during the period of their instruction, in furnishing their dresses, often costly, and their golden crowns and their masks, together with other incidental expenses. That the duty did not extend to the preparation of the whole dramatic performance, is shown by Boeckh. See on the whole subject, Pub. Econ. of Athens, 2. 207, etc. As it was, their tax was very onerous.

5. *ξὺν τῇ φυλῇ*. The *χορηγός* was appointed by his tribe, and if in the theatrical contests his chorus gained the prize, his tribe shared the honor of victory.

8. *προστιάτειν*—*πράττειν*, thus interpreted by Coray as cited by Born. — *προστιάτειν ἑκάστῳ ἔργῳ*, sc. *ἐκάστας πράξεις, ἐκείνοις, οἳ ἂν ὥσιν ἱκανοὶ πράττειν αὐτάς*.

9. *φυλακτικούς τῶν ὄντων*, *ad sua servanda idoneos*. Index Gr.

## CHAPTER V.

2. *Εὐμνηστίρους* according to Sturz is said *de iis qui pii sunt in patriam*. — *πλεονεκτούμενοι, tanquam inferiores et deteriores habiti et tractati*. Index Gr.

3. *ἔστιν οἷς* = *τισί*. B. p. 438. Comp. § 129. Note 3. S. § 157. Note 1.

4. ἐν Λεβαδείᾳ. In Boeotia, not far from Cheronea, where the Athenians under Tolmides suffered a disastrous defeat from a body of Boeotians joined with others, B. C. 447. Thucyd. 1. 113. Mitford, Ch. 12. Sect. 5. — Ἐπὶ Δηλῷ. Also in Boeotia on the Epirus where Hippocrates with an Athenian force was routed, 423 B. C. Thucyd. 4. 93. Mitford, Ch. 16. Sect. 3.

5. εὐαρεστοτέρως διακῆσθαι, *to be more disposed to yield obedience*. διακῆσθαι here construed with a dative. Elsewhere, πρὸς τινα—παρά τινα διακῆσθαι.

6. ὥσπερ χορευταί. The members of a chorus were necessarily obliged to observe all the movements of the leader, or χορηγός.

7. ἀρεσθετισθῆναι τινος. Bornemann reads ἀνερῖς, etc. I have followed the text of Weise and Dindorf.

9. ἀκηκοῦτας. Is it connected with προγόνους or with αὐτοὺς? Weiske maintains the former construction, ἀκηκοῦτας being used in the sense of *having been reported of*. Herbst, the latter, which seems preferable: *if we should remind them that they have heard*, etc.

10. τὴν τῶν θεῶν κρίσιν. Reference is had to the contest between Neptune and Minerva for the guardianship of Attica, the decision of which was left to Cecrops. — Λέγω γάρ. Yes and more, *for I speak also of*. Erectheus was son of Minerva and brought up by her. — ἡπείρου, *the whole adjacent continent*, as opposed to the Peloponnesus. — τὸν ἐφ' Ἡρακλειδῶν, i. e. that which resulted in the return of the Heraclidae. — τοὺς ἐπὶ Θησείως, i. e. the Amazons and Thracians. The object in these allusions is obvious.

11. Εἰ δὲ βούλει, i. e. *moreover*. — οἱ ἐκείνων—ἀπόγονοι. Miltiades, Themistocles, etc. — καθ' ἑαυτοὺς, *by themselves*, opposed to μετὰ Πελοποννησίων below. — τοὺς κυριεύοντας, i. e. the Persians.

12. διέμειναν. Hinc Athenienses αὐτόχθονες et γηγενεῖς videri volebant. Schn.

14. τοὺς πρωτεύοντας. The Lacedemonians. — εἶεν. An anacoluthon, the construction of the sentence requiring εἶναι. Comp. 1. 4. 15.

15. πορόω—τῇ πόλει. The more usual construction is with the genitive; but here the dative follows εἶναι idiomatically. Supply the ellipsis before πότε γάρ by ὁρθῶς λέγων.

16. προαιροῦνται—αἰτιούς. In view of this picture of the times, which may be strikingly applied to our own, the precepts of Cicero may be enforced. Omnino qui Reipublicae profuturi sunt, duo Platonis praecepta teneant; Unum, ut utilitatem civium sic tueantur, ut quaecunque agunt, ad eam referant, obliti commodorum suorum. Alterum, ut totum corpus Reipublicae curent: ne dum partem aliquam tueantur, reliquas deserant. Ut enim tutela, sic procuratio Reipublicae ad utilitatem eorum, qui commissi sunt, non ad eorum, quibus commissa est, gerenda est. De Off. 1. 120. Rob. Steph.

17. ἀπειρία. The reading is doubtful: ἀπειροκαλία, ἀπειθεια, or ἀπορία is proposed instead. Taking the text as we have it, *want of skill* and degeneracy would necessarily arise from the neglect of manly exercises and the misrule above mentioned.

20. ἼΙ δὲ ἐν Ἀρείῳ πάγῳ βουλή, composed of those who had discharged the duties of the archonship with integrity and honor, and had passed the εὐθύνη, as it was called, without censure.

22. πολλὰ—τῶν πατρῶων στρατηγημάτων. lit. *having received many stratagems of war from your father*, i. e. the great Pericles.

25. διέζωσται, *divided as by a girdle*, by the mountains Parnes, Brilessus, Hymettus, etc.

27. τῆς ἐλαφροῦς ἡλικίας, i. e. the age for active service. From eighteen to twenty the youth liable to do military duty were not sent on foreign service, but were employed as guards at home.

## CHAPTER VI.

This chapter affords a good example of the peculiar humor of Socrates. In exposing the shallowness and ignorance of a beardless aspirant after political influence, he employs the most delicate, yet efficient raillery. — This chapter may give us some idea of what was requisite to prepare a man for public life in Athens.

1. The Glaucon here first mentioned was brother of Plato; the one mentioned below, the father of Charmidas, was an uncle. — οὐδέπω εἴκοσιν ἔτη γεγονώς. Compare the case of Alcibiades, 1. 2. 40. It would seem, that no one who had left the Ephebi was prohibited from taking at least a part in the debates of the general assembly, though it admits of doubt whether they were allowed to vote at so early an age. — παῦσαι, sc. δημηγορεῖν. — ἐλκόμενον τε, etc. The following passage from the Protagoras of Plato will illustrate this summary mode of silencing an incompetent speaker: ἐὰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλεύειν, ὅν ἐκείνοι μὴ οἴονται δημιουργὸν εἶναι, καὶ πάντῃ καλὸς ἢ καὶ πλοῦσιος καὶ τῶν γενναίων, οἳ δὲν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἂν ἢ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν καταθορυβηθεὶς, ἢ οἱ τοξόται αὐτὸν ἀφέλκωσιν, ἢ ἐξαίρωνται, κελενόντων τῶν πρυτάνεων. Bip. p. 319. c.

2. κατέσχεν, a pregnant sense: *he detained him and brought him into a willingness to hear.*

9. οὕτως, *sic statim.* Schn. — ἀπὸ στόματος, *ex tempore*, sc. *memoriter.* Sturz.

10. τὴν γε πρώτην, *primum ante omnia.* Ernesti vult intelligi ἀρχήν. Rectius, puto, intelligamus μερίδα, sive μοῖραν. Weiske. — αὐτῶν, i. e. πολέμικῶν.

11. ἀπάσας μὲν οὖν ἔγωγε. Supply ἀφαιρεῖν συμβουλεύσω, i. e. because of their lawlessness and rapacity, as appears

from the connection. — καὶ ἀρπάζειν. καί, i. e. οὐ μόνον κλέπτειν ἀλλὰ καὶ ἀρπάζειν.

12. τὰργυρεῖα. The silver mines of Laurion, one of the most important sources of revenue to Athens. Comp. Boeckh's Diss. on this subject annexed to his Pub. Econ. of Athens. — βαρύν, *pestilential*.

13. Attica was dependent partly on foreign countries for its supplies, and officers were appointed to oversee this particular matter, called from their office Σιτωῖται, Σιτογύλακες.

14. The population of Athens, 300 B. C., was estimated at something less than twenty thousand citizens, ten thousand resident aliens, and four hundred thousand slaves. Boeckh, 1. 7.

15. Ἐἴτα expresses indignation, when a consequence is denied. *Then forsooth*. Comp. 1. 2. 26.

## CHAPTER VII.

1. Charmidas, one of the most interesting youth of the day, was placed by Critias under the care of Socrates.

4. ἐν τῷ πλῆθει ἀγωνίζεσθαι is opposed to ἰδίῃ διαλέγεσθαι, and therefore means, *to engage in the strife of public debate*.

5. Καὶ σέ γε—λέγειν. Socrates speaks. Καὶ—γε, *quinetiam*. Index Gr.; often used where something of more importance is subjoined, Hoog. The import is: What you say is true, *but I am prepared to teach you that*, etc. Cicero, Tusc. Disput. 5. 36, says: An quicquam stultius, quam quos singulos sicut operarios barbarosque contemnas, eos aliquid putare esse universos?

6. Socrates here speaks contemptuously of the General Assembly. Such sentiments, it is probable, were not unfrequently expressed by him, and doubtless excited the hostility of the people against the philosopher, and thus, rather than his religious opinions, caused his condemnation. — μεταβαλλόμενοι, sc. τὰ ὄντια.

7. *Τὶ δὲ οἷε διαφέρειν.* *Quid autem interesse putas (quidnam discriminis esse statuis? Schn.) inter hoc quod tu facis atque siquis pugilibus superior imperitos metuat! Leuncl.*

8. *καὶ γὰρ οἱ ἔτεροι.* Supply in order to complete the sense, *οἷς διαλέγῃ ἰδίῃ, καταγελῶσι τῶν ὀρθῶς λεγόντων.*—*προσενεχθῆναι. προσφέρεσθαι τισι dicitur, qui cum iis agit dicendo.* Index Gr.

9. *μὴ ἄγρόει σεαυτόν,* etc. Cicero, it is suggested by Ernesti, may have had this passage in mind when he thus wrote to his brother Quintus: “*Cessator esse noli, et illud γνῶθι σεαυτόν noli putare ad arrogantiam minuendam solum esse dictum, verum etiam ut bona nostra norimus.* Epist. III. 6.

## CHAPTER VIII.

1. *τὸ πρότερον,* sec II. 1. — *ἐπαλλαχθῆ.* Ernesti, as cited by Schneider, renders this word *propter ambiguitatem aliquam detorqueri posset.* The Sophists were noted for their skill in thus twisting the expressions of their opponents.—The object of this and the following chapter is to show, that Socrates in his replies to the captious questions of the Sophists consulted less his own reputation for acuteness, than the advantage of his friends who were present.

2. *ποιεῖν,* used to save the repetition of *ἀποκρίνεσθαι.* Socrates in reply, completely *stopped the mouth* of his troublesome assailant.

3. *πνευτοῦ.* Supply in such cases *κατά.* Schn. *Ad sanandam febrim.* Sturz.

4. *ἔστι μὲν—πάλην,* *honesto et praestanti cursu homini alius dissimilis est, honestus et praestans lucta.* Caselius, cited by Born. — *ὥς ἐν ἀνομοιοτάτῃ, how most unlike, etc.*

5. The principle on which Socrates proceeds is, that there is no difference between the beautiful and the good. A thing



is beautiful because it is good ; or what is well adapted to its purpose is both good and beautiful. — τὸ αὐτό τε, sc. κατὰ.

6. καὶ χρυσῇ γε. καὶ—γε. Comp. above 7. 5. — ὁ μὲν, i. e. κόφινος.

9. πασιδάς. πασιάς, coenaculum, vestibulum interdum porticu cinctum in quo coenabant et hospites excipiebant. Sturz. The subject of the ancient dwellings does not admit of illustration without drawings and oral explanation.

10. ποικιλίαι Schneider interprets of the ornamental ceiling or wainscotting. Weiske explains the aversion of Socrates to paintings, partly on the ground, that where they were introduced, the sun-light was necessarily excluded and the comfort of the house was thus diminished. — ἐμπαρεσιάτη οὔσα ἀσιβησιάτη. The following direction, found in Vitruvius, will throw light on this passage : “Aedibus sacris, quorum deorum maxime in tutela civitas videtur esse, et Jovi et Junoni et Minervae, in celsissimo loco, unde moenium maxima pars conspiciatur, arae distribuuntur.” ἀγρῶς ἔχοντας. A retired place for their temples was preferable, that the worshippers might be free from pollution, which might easily be contracted in the more frequented parts of the city. Schütz, as cited by Schneider.

## CHAPTER IX.

The design of the author stated at the beginning of the preceding chapter is pursued in this. By his replies to Aristippus or some other Sophist, Socrates endeavors to convey useful instruction to those who were around. This is one of the most valuable chapters in the treatise, on account of the light it throws on the character of his moral philosophy.

4. ἀλλὰ τὸν—ἐκρίνεν. A difficult passage, of which critics cannot settle the reading. Bornemann includes σοφὸν τε καὶ σώφρονα in brackets as surreptitious, and gives the following

version : *Sapientiam vero etiam et modestiam non distinguebat, sed judicabat eum, qui pulchra et honesta cognosceret, iis uti, atque eum, qui turpia nosset, ab iis cavere, ut sapientem pariter et modestum.* The following is the version of Bessarion, who regards these words as a sound reading : *Qui enim bona atque honesta sciret ad utendum iis, ac turpia cognosceret ut ab iis abstineret, sapientem ac moderatum esse judicabat.* In both cases the infinitives depend on ὥστε understood. Dindorf adopts the following reading, which certainly relieves the difficulty : ἀλλὰ τῷ τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς καὶ τῷ τὰ αἰσχρὰ εἰδότα ἐνλαβεῖσθαι σοφόν τε καὶ σώφρονα ἔχρινε. — Οὐδέν γε μᾶλλον, etc. i. e. οὐδέν γε μᾶλλον, ἢ νομίζω ἀσώφους τε καὶ ἀκρατεῖς σοφούς τε καὶ ἐγκρατεῖς. So Weiske and Herbst; but this would require an article before ἀσώφους. Schütz and Coray do not hesitate to insert the article.

5. No one is wise or possesses true knowledge, who is not virtuous. He who knows what is right practises it. Comp. IV. 6. 4. Such was the doctrine of Socrates, and some of his leading principles are stated in this and the following sections. The reasoning in this passage, which is very concisely stated, is designed to establish the doctrine, that wisdom and virtue are the same, and it may be reduced to the following points :

Whatsoever things are just and virtuous are honorable and good.

Those who *know* what is just and virtuous, prefer and practise it; and the converse.

But the wise practise what is honorable and good, (for they know them,) and the converse.

Since, therefore, what is just and honorable and good is also virtuous, and the wise practise what is virtuous :

Therefore, virtue and wisdom are the same.

Or it may be reduced into the following syllogistic form :

Those who know what is honorable and good prefer and practise it.

The wise know what is honorable and good ;  
 Therefore, the wise practise what is honorable and good.  
 But what is honorable and good is virtue.  
 The wise practise what is honorable and good ;  
 Therefore the wise practise virtue.  
 But what the wise practise is wisdom.  
 The wise practise virtue and justice ;  
 Therefore, virtue and justice is wisdom.

9. A most valuable sentiment. Those only are employed, who are doing something useful. For a similar train of thought, see 1. 2. 57. — ἀσχολίας αὐτοῦ ὄψης, *although he is fully occupied*.

11. ἂν μὲν—ἐπιμελεῖσθαι. Supply αὐτοὺς ἐπιμελομένους after ἐπιμελεῖσθαι, constructed with ἐπεδείκνυνεν, like ἄρχοντα and πευθομένους above ; lit. *if they think that they know how to take care, he showed them taking the care*.

13. ὥς ἔειπες, i. e. *lightly*.

14. Εὐπαξίαν. Another valuable sentiment. The best end of existence is *right action*. The question which follows is naturally suggested, as εὐπαξία is commonly used to mean *good fortune*. Comp. above § 8.

15. Θεοφιλεστάτους, i. e. *most happy, most favored by Heaven*. Deo acceptissimos. Leuncl. — 'The success or good fortune which we should seek, is a successful discharge of the duties of life.'

## CHAPTER X.

In the conversation here recorded, Parrhasius seems to have bestowed but little thought on some, at least, of the leading principles of his art. This may be explained by the circumstance of his youth at the time of the conversation, for he was first coming into notice when Socrates died.

3. τὸ πιθανώτατον, *the most interesting*.
5. σχημάτων, *the bearing, general mien*.
6. ἄλλοιους, i. e. in their various attitudes and situations.
7. οὐκοῦν τὰ τε ὑπὸ τῶν σχήματων, etc. *Do you not then by representing the parts in bodies which are drawn down by the attitudes, i. e. of the combatants, etc.*
9. τὸ τὰ μὲν—σκεπάζειν, *the circumstance that the breast-plate protects, etc.*
10. ὕψυθμόν. *Concinnitatem et proportionem*. Sturz.
11. ὥσπερ καὶ ἀρμότιοντα. *Supply ποιῶ*.
13. οἱ δὲ ἀρμότιοντες, διειλημμένοι τὸ βάρος, i. e. κατὰ τὸ βάρος. *But those that suit, having their weight divided, τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, partly by the collar bones and the parts near the shoulders, etc.* Dalzel. — προσθήματι, *non oneri similes sunt sed appendici*. Caselius. i. e. something so attached as to seem part of the body.

## CHAPTER XII.

1. ὥς ἰδιωτικῶς—ἐχεις. One whose body was weak and diseased from neglect of gymnastic exercises was said ἰδιωτικῶς ἔχειν. Ἰδιώτης εἰμὶ below is best interpreted in accordance with this rendering; or, as is done by Herbst, as cited by Bornemann, *gymnastica quidem ars ad me non pertinet, sed animo excolendo operam do*. — οὐδέν γε μᾶλλον, etc. i. e. you are no more excused from attention to bodily health and vigor, than those who are about to contend in the Olympic games. Nay, you are less excusable; for every citizen has far more important contests to be constantly prepared for, viz. the battles of his country. — ὃν Ἀθηναῖοι θήσουσιν,—metaphorical language derived from the great games.
2. ἐκίσαντες, i. e. to redeem themselves.
3. τῶν ἐπιτιμίων τῆς καχεξίας, *incommoda quae poenae loco*

*sequuntur neglectam corporis curam.* Index Gr. — ἡδὶω τούτων. τούτων refers to the consequences above mentioned as resulting from neglect of gymnastic exercises, death, disgrace, servitude and poverty.

4. πάντα γε τὰναντία—κακῶς. *Contra quidem evenit his qui bona habitudine corporis fruuntur, atque his qui mala.* Leuncl.

5. Οὔτοι γὰρ, etc. The idea is: If the state does neglect such exercises, that is no reason why individuals should neglect them. They ought to be, for that reason, more particular in attention to them. Comp. III. 5. 15, where, in comparison with the Lacedemonians, the Athenians are censured for neglecting manly exercises.

6. ἐν τῷ διανοῖσθαι, the circumstance to which ὅ refers; *in thinking, mental exercise.*

### CHAPTER XIII.

2. Ἀκουμένος, a physician, one of the friends of Socrates.

3. Ἀλλὰ ψυχρὸν—ὥστε λούσασθαι. The positive is frequently put for the comparative with the omission of ἢ, in which case ὥστε accompanies the infinitive. Mt. § 448. 6. But our own idiom corresponds: '*cold to bathe in.*' — Μὴ τὸν Αἰ.' The connection naturally suggests οὐ. Comp. 1. 4. 9. — τὸ ἐν Ἀσκλητιοῦ. A fountain in the temple of Aesculapius, resorted to by invalids.

5. προεξορμαῖν ἡμέρα μῦ μᾶλλον, *to set out sooner by one day.* ἡμέρα, dative of excess, so also below, μῦ ἡμέρα πλείονας.

6. πῶς ἡσχημένον δοκεῖ σοι ἄνδρὸς εἶναι. It was disgraceful to one who had enjoyed the benefit of gymnastic discipline not to be able to endure fatigue as well as a slave, who was denied this privilege. Slaves were forbidden by law to anoint

and to perform exercises in the Palaestra. Potter 1. 26. Also Bib. Rep. No. 17. p. 138.

#### CHAPTER XIV.

1. δᾶπνον. Sometimes, as in the instances here referred to, at their suppers each guest furnished what he chose for his own eating, which of course gave an opportunity for display. This species of entertainment differed from the ἕθνος, which was made at the common charge.

2. τινὰ τοῦ μὲν σίτου πεπαιμένον, *one who had left off eating bread* with his other food. — ὀψοφάγος, i. e. a glutton. The sarcasm which is implied in the word, as here used, may be conveyed by rendering it *beef-eater*. It may be remarked, that the ὄψον might have included other articles besides meat or fish, as it originally embraced everything eaten besides bread. Comp. Boeckh's Pub. Econ. of Athens 1. 17.

3. τὸ ὄψον αὐτό, *meat or fish alone*. — ἀσκήσεως. The manner of living of the Athletæ, which was more generous than that of other men, was called ἀσκήσις.

4. τῷ σίτῳ ὄψον. ὥς is implied. For a similar omission comp. 2. 1. 12.

5. ψομῶ, *proprie dicitur de frustulo panis*. Sturz. — ὀσποιοῦα—ἢ ὀσποιοεῖται, *could there be a preparation of viands more expensive or more out of taste than that which he makes, etc.*

6. προπέμπειν, *to accompany*.

7. εὖωχέσθαι. Socrates uses the word to mean not feasting in the common sense of the term, but *eating well*, i. e. eating so as to satisfy the wants of the body; thus deriving salutary instruction from the etymology itself of the word. — ἐπὶ τῷ ἐσθίειν. ἐπὶ, *for the sake of, to the end that*. — ἀνετίθει. *He applied, etc.*

## BOOK IV.—CHAPTER I.

In this and the two following chapters are found valuable suggestions on the importance of previous discipline, and especially of being imbued with good moral principles in order to a successful discharge of the duties of life, and particularly of public life.

1. μετρίως αἰσθανομένῳ, *mediocriter attentum vel intelligentem*. Ernesti.

## CHAPTER II.

This chapter affords a very amusing specimen of the *Socratic mode of reasoning*.

1. ὥς προσφέρετο, *quomodo iis usus sit, eos tractavit*. Index Gr. For a kindred use of the word, comp. III. 7. 8. — διὰ νεότητα. It was necessary for one to be twenty years old before he could take a part in the debates of the ἐκκλησία. Comp. 1. 2. 40. III. 6. 1. — εἰς ἡγιοποιῖον. καθίζω embraces the idea of approach, hence εἰς with acc. Not being allowed to appear in the public assembly, he stations himself in a *saddler's shop* near by, and harangues those around on the subject which is under discussion in the assembly of the people.

2. κινεῖν, *laccessere, ad loquendum impellere*. Weiske. -- τὰς—τέχνας, sc. κατὰ. — σπουδαίους, *peritos*. Sturz.

3. τῆς συνδρίας. Retiring from his *company*, or the circle of his friends, *careful* lest any should think he was one of the disciples of Socrates. — τῆς πόλεως—προσιθείσης, *civitate de re quapiam consultationem proponente*. Leuncl. A debate in the ἐκκλησία was opened by the herald proclaiming, τίς ἀγορεύειν βούλεται; Aeschines κατὰ Κτης. p. 3. Negris. Boston.

5. τοῖς βουλομένοις—ιατρικὸν ἔργον λαβεῖν. *Etiam iis qui medendi munus a republica impetrare cuperent*. Leuncl. Phy-

sicians were appointed by the state, and received their pay from the public treasury. But they had attendants, generally slaves, who practised medicine among the lower orders. *Ἀημοσιεύοντες ἱατροὶ* are spoken of, i. e. those who exercised their calling at the public cost, receiving no fees from the sick. Comp. Boeckh's *Polit. Econ. of Athens* 1. 21. Also Weiske ad loc. — *ἀποκινδυνεύων*, *hazarding experiments upon you*. *Facere periculum* is the Latin version of the word, and the idea of risk, hazard, of course enters into it. No word could have been selected with more skill in order to convey the sarcasm intended.

6. *τί ποτε. τί* for *διὰ τί*. Mt. 488. 4. — *ὥς συνεχέστατα ποιεῖν*, do not attempt to do it forthwith, i. e. without stopping to learn the art. — *καὶ κατ' ἑαυτούς*, even of themselves.

10. *τί δὲ δὴ βουλόμενος. τί*. Comp. II. 2. 1. — *Ἄρα μή*, etc. *It is not then*, is it. Comp. II. 6. 34. — *ῥαψωδός*. The rhapsodists, at first, were those who recited the Homeric poems, and were held in great estimation. Now their profession had fallen into disrepute, and they were noted chiefly for their affectation and pretension.

12. *Μὴ οὐν—οὐ δύναμαι*. Some contend that the present indicative should be the reading. But the subjunctive is used in a question in the sense of the future. Mt. § 517. There is, however, a confident air in Euthydemus, and there is implied, 'Are you afraid, that I cannot,' etc.

15. *πρὸς τοὺς φίλους*, with reference to.

20. *Δικαιότερον*, etc. The reasoning of Socrates here appears to us mere quibbling, and the fallacy may be easily detected by replying to this question: 'No, not unless he practises it.' But it must be borne in mind, that Socrates, III. 9. 4, maintains that virtue or justice and wisdom are the same; he that knows what is right, i. e. the wise man, approves it and practises it. Knowledge, in his philosophy, is virtue.

21. *λογισμὸν*, a calculation, an account.



23. φιλοσοφεῖν, which in its primary signification means *to love knowledge or skill in any art or science*, came to mean *to pursue any object or science by orderly methods*, as it is here rendered by Sturz. So φιλοσοφία came to mean *the pursuit or investigation of any such subject according to certain rules*. Sturz renders the phrase *inire rationem, methodo uti*.

24. Γινῶθι σεαυτὸν. This celebrated maxim is by various authorities attributed to Thales, Solon, and Chilo. Others ascribe it to the oracle of Apollo at Delphi.

————— E coelo descendit Γινῶθι σεαυτὸν.

Juven. 11. 27.

26. ἐψεῦσθαι ἐαυτῶν. sc. περί.

27. πρὸς τε τοὺς ἄλλους ἀνθρώπους—ὁμοίως διάκεινται· i. e. *similiter uti seipsos, ita alios quoque homines et negotia humana ignorant*. Schneider.

28. ἐπιτυγχάνοντες ὃν πράττουσιν, *succeeding*, (i. e. if they succeed) *in what they undertake*, etc. — καὶ οἱ τε ὅμοιοι, i. e. in their success, to which οἱ τε ἀποτυγχάνοντες is opposed.

29. κακῶς αἰρούμενοι, *malam vel infelicem facientes optionem*. Index. *Infeliciter ad aliquod munus vel negotium delecti*. Weiske.

30. Ὡς πάνυ μοι δοκοῦν. Participle with ὥς used for ὅτι with the finite verb, or in Latin the acc. with the infinitive. Mt. § 569. 2.

31. ἐπιτηδεύματα, *course or manner of life, the pursuits*.

33. πρὸς βασιλέα. Ernesti understands by it *the King* by way of eminence; i. e. the Persian King. Comp. III. 5. 26, where it has the same reference without an article. It is used as a proper name.

34. εἶγε μὴ προσθήσομεν αὐτῷ. *If we do not enumerate among the sources of happiness, beauty, etc.*

40. βλακωτέρους, *natura et indole ignaviores, nec generosos ingenio*. Schneider.

## CHAPTER III.

1. The instructions of this pagan philosopher rebuke those who, at this period of light, would discard religious influence from our institutions. Without a pure morality, regulation of the desires and of the outward life, (for such in its widest sense is the import of *σωφροσύνη*, as here used,) Socrates thought knowledge rather an evil than a good, and the true foundation of morality he judged to be right notions respecting the gods, or religion. But what a foundation was that laid by paganism!

As to the reasoning in this chapter it may be remarked, that while in Book I. Chap. 4, the existence and perfections of the Deity are argued from the indications of contrivance which are manifest in his works, in this chapter the attention is more particularly directed to the proofs of the *divine benevolence*.

3. *Ἐνθά γε τῶν ἡμετέρων ὁφθαλμοῖν.* *Ἐνθα, quod attinet ad.* Sturz. With more precision Schneider: *per oculos ipsos et solos per se si stare, cocci essemus, etc.* — *Ἀλλὰ μὴν καὶ.* *But moreover.*

4. *ἁσφασιέθα, minus nos sinit videre quicquam.* Sturz. — *ἀρέγιραν.* The aorist used in a sense indeterminate as to time to express what is always true: *they uniformly cause, etc. they have done and still do so.*

5. *Τὸ δ', ἐπεὶ—ἀναδιδόναι.* Supply at the close, *τί δοκεῖ σοι.* As to the use of the infinitive, comp. 1. 4. 12.

6. *συνάξειν, σύν, in connection with, coöperating with.*

9. *λανθάνειν—καθισταμένους, that we are placed imperceptibly in either extreme.*

10. *ἀπολαίει*, construed with the accusative, denoting the nature of the enjoyment, and the genitive of the object from which the enjoyment is derived. Mt. § 361. Below, *ἐμοὶ μὲν γὰρ δοκεῖ ἀπολαίων πλείω τοῦτων, ἢ τῶν φυτῶν.*

12. εἰ γε, *since indeed*. For μηδέ, comp. 1. 2. 36. Allusion is here made to the demon of Socrates.

13. "Οτι δέ γε ἀληθῆ λέγω, i. e. in what I have advanced respecting the care of the gods for man. — Ἐννόει δέ, etc. A remarkable passage, though there are doubts with regard to the genuineness of the text. — οἱ τε γὰρ ἄλλοι. The notion of gods inferior to the one Supreme Deity was common at the time. Comp. 1. 4. 17.

16. Νόμῳ πόλεως. Comp. 1. 3. 1. for the same sentiment. Such was the teaching of the wisest of the ancient heathen. Isocrates (Orat. ad Demonicum,) gives the following direction : Τίμα τὸ δαιμόνιον ἀεὶ μὲν μάλιστα δὲ μετὰ τῆς πόλεως. Οὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς θύειν, καὶ τοῖς νόμοις ἐμμένειν. With how little authority the precepts of pagan wisdom were clothed is manifest. It dared not openly and without compromise to assail the superstition of the times. However it might condemn the worship in which men confided, it still directed the inquirers after truth to worship according to the laws of the country. It will be noticed how important the statement here made was in its bearing on the charges brought against Socrates.

#### CHAPTER IV.

In this chapter Socrates, in opposition to the Sophists who would confound all moral distinctions, endeavors to show that there is such a thing as right and wrong, even independently of human laws, and refers distinctly to the laws of conscience written on every man's heart.

1. παρὰ τοὺς ἄλλους. παρὰ, *prae*, in comparison with, or beyond.

2. The instance here referred to of the unbending integrity of Socrates is stated 1. 1. 18.

3. *ρείοις*, etc. Comp. 1. 2. 35. — *τινὰ ἐπὶ θανάτῳ*. The case of Leo of Salamis is supposed to be referred to. Comp. Hel. II. 3. 39.

4. *Μελήτου*. Comp. 1. 1. 1. — *γραφὴν ἔφευγε*. The defendant in a trial was said *φεύγειν γραφὴν*. — *δεῖσθαι παρὰ τοὺς νόμους*. In the court of the Areopagus all appeals to the feelings were expressly forbidden. — *ἡθέλησε τῶν εἰωθότων* — *εἰωθότων*, *things customary*. — *ἂν ἄφεθεις*, *although he might easily have been acquitted*, etc. Idiomatic use of the part. with *ἂν*. Comp. B. 139. 14. S. 222. Note 6.

5. *διὰ χρόνον*. It was the second visit of Hippias, the celebrated Sophist, at Athens. — *διδάσσεσθαι*. Comp. 1. 2. 20. — *ἀπορεῖν*, construed with *τό* above; *the circumstance that he is in no doubt*, etc. The remark of Socrates was artfully calculated to draw out Hippias, who was a professed teacher of wisdom and philosophy, as it implied that no dependence could be placed on the instructions of those who professed to teach morals.

7. *Σωκράτους*, *how many and what they are in the word Socrates*.

9. *ἄρκει γάρ*, i. e. it is enough for you *to make sport of* others; I shall not subject myself to your questioning.

10. *ἀξιотεμαρτότερον*, *more convincing*.

13. *Οὐ γάρ*. Supply *κακῶς λέγεις, οὐ γάρ*, etc.

14. *Διάφορον*—*ἔφη*, sc. Socrates.

16. *ζήτῳσιν*. The idea of approving enters into this word; *victoriae praemiis dignos judicant*. Sturz. The same sense is given to it by Schweighaeuser. Lex. Herodot. — *τοὺς αὐτοὺς ποιητὰς αἰζῶνται*, referring to the prizes adjudged to successful candidates in the poetical contests during the greater Dionysia.

17. *οἰκέται*. Comp. 1. 2. 48. Note.

19. *Ἀγγράφους*—*νόμους*. A remarkable passage. These unwritten laws are the laws written on the tablets of the heart

by God.—There is a striking passage in which this same law of conscience is recognized in the *Œdipus Tyrannus* of Sophocles, 863—872. — Notice the difference between the Active and Middle senses of *τίθημι*.

21. *καὶ γάρ*. Supply, ‘what of that’ for, etc.

25. *ἢ ἄλλα τῶν δικαίων*, i. e. *ἄδικα*. *ἄλλα* in the sense of *different from*.

## CHAPTER V.

1. *ὑπάρχειν*. Stephanus rejects it as superfluous. But there are many instances of its use with *εἶναι*. In this connection Sturz renders it *solere*. So also Index Gr. Comp. *Cyrop.* VIII. 8. 20. Note. Born.

6. *ἢ οὐ δόκει*. The order is *ἢ οὐ δ. σ. κωλύειν προσέχειν*, (sc. *νοῦν*,) *τε τοῖς ὄφ*. — *ἐκπλήξασα* expresses the influence of pleasure to unsettle the mind, to disturb its equilibrium.

7. *Σοφοροσύνης—προσέκειν*. See also below §§ 10 and 11. This use of *προσέκειν* with the genitive, is noticed in Donnegan’s *Lex.* — *προσέκει μοί τινος*, ‘anything concerns me.’ Mt. § 310. — *αὐτὰ—τὰ ἐναντία*, *the very opposites*.

8. *Οὐκοῦν τῇ αἰτίαν εἶναι*. *Non igitur consentaneum est continentiam efficere contraria iis, quae incontinentia efficit?* Weiske.

9. *ὥς ἔνι*, i. e. *ὥς ἔνεστι*. B. § 150. p. 438. — *συνεχισταίτοις*. Our natural desires are meant; those which are *constantly recurring*.

10. *τοῦ μαθεῖν*, follows *ἀπολαύουσιν* in construction. There is, however, some perplexity in the sentence, and alterations of the text have been proposed in order to remedy it.

11. *διαλέγοντας κατὰ γένη*, lit. *discriminating between them according to their kinds*. Notice the difference between the active and middle senses of *διαλέγω*, as exemplified in this and the following section.

12. *διαλεκτικωτάτους*, as here used, *de republica deliberandi peritos*. Index Gr. But it is doubtful whether this word belongs to the text.

## CHAPTER VI.

1. *διαλεκτικωτέρους*, *more skilful in discussing subjects*. By ἡ *διαλεκτική* (sc. *τέχνη*,) or dialectics, was meant the art of discussion, or reasoning,—logic. This whole work is a specimen of the dialectics of Socrates. — *ἐν ὅσοις δὲ καὶ*. Before *καὶ* is implied, *οὐ μόνον αὐτὴν τὴν ἐπίσχεψιν ἀλλὰ*.

4. Comp. III. 9. 4, where the same principle is involved. — It is scarcely necessary to remark on the fallacy of the reasoning in this whole passage. To know the right and to do it are entirely different things.

——Video meliora proboque,  
Deteriora sequor,—*Ovid*.

5. *καὶ περὶ τούτους*. *καὶ*, *also*, i. e. as well as has before been affirmed in respect to the gods. — *πῶς*, if it belongs to the text, which is doubted by Schneider and Bornemann, has the force of *quodammodo*, *nescio qua ratione*.

6. *ποτέ, tandem aliquando*.

8. Comp. III. 8. 2—8, for a similar train of reasoning.

9. *εἰ ἔστιν*. *If it is indeed so*. *Exempli gratia*. Ernesti.

11. *οἷους—χρησθαι*. The idiomatic use of *οἷος*. An abbreviate form of the expression *τοιούτους ὥστε χρῆσθαι*. Mt. 479. Obs. 2. Comp. B. § 150. p. 435. S. § 219. Note 2. *οἷους τέμνειν εἶναι*. 1. 4. 6.

13. *ὃν αὐτὸς λέγοι*. Supply *ἢ ὃν ὁ Σωκρ. λέγοι*.

15. *διὰ τῶν μάλιστα ὁμολογουμένων*. The principles on which Socrates reasoned are here stated. He began with conceded truths, and on this method rested the *security* of victory.—*ἀσφάλειαν—λόγον*, *an argument which ensures assent*. So *ἀσφαλὴς ἡγήτωρ*, *qui facile vincit*. Sturz. *An orator secure of victory*.

## CHAPTER VII.

1. αὐτάρχεις ἐν ταῖς προσηκούσαις πράξεσιν. Comp. chapter 3. 1, where the author proposes to show how Socrates made disciples μηχανικούς.

2. αἰτίαι, *exempli gratia*. Sturz. — ἔργον ἀποδείξασθαι. Schneider and Weiske understand this phrase to mean *executing a work, to the approbation of the employer, according to an accurate measurement or survey*; as e. g. the division of a parcel of land among several owners. Others interpret it, *the laying out of a piece of work*, which Sturz prefers.

3. Socrates did not condemn science, for he pursued scientific studies himself with ardor under Archelaus and Theodorus, the latter of whom taught him Geometry. It is expressly stated more than once in the text, that he himself was not unskilled in the most abstruse scientific investigations of the time. Indeed, one of the most diverting scenes in the Clouds is that in which the author exposes to ridicule the mathematical and astronomical pursuits of the school of Socrates. Comp. *Nep.* 182 et seq. It is not improbable, that this chapter of the *Memorabilia* was designed to turn the edge of this ridicule by showing, that Socrates, however fond he was of such pursuits, nevertheless did not place an undue estimate upon them, and that the truly useful, that which would best promote the highest interests of man, had the first place in his regard. He was far from cherishing contempt for science, but he sought to dissuade his followers from engaging in the idle speculations of the day. Socrates mihi videtur, id quod constat inter omnes, primus a rebus occultis et ab ipsa natura involutis, in quibus omnes ante eum philosophi occupati fuerunt, avocavisse philosophiam et ad vitam communem adduxisse. *Cic. Acad.* 1. 4.

4. ἔχειν—χρηῆσθαι. So ἔχοις ἂν με διδάξαι, 1. 2. 41. ἔχου-

σιν ἐπειδείξει. IV. 2. 12. ἔχοιμεν εἰπεῖν, IV. 6. 9. ὥστε is understood before ἔχειν.

5. Τὸ δὲ—μανθάνειν. The Genitive would naturally follow in construction ἀπέτρεπεν, but we may supply κατὰ and consider the genitive after the verb as implied. Matthiae asserts, however, that the infinitive is put with the accusative of the article, *for the genitive*, and gives examples § 542. Obs. 3. — τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ἔντα, quae non communi eodemque coeli motu circumacta proprio sibi motu feruntur. Edwards, cited by Schneider. τῶν δὲ ἄστρον τὰ μὲν ἀπλανῇ συμπεριφερόμεσθαι τῷ ὅλῳ οἴρανῳ, τὰ δὲ πλανώμενα κατ' ἰδίας κινεῖσθαι κινήσεις. Diogenes Laert. 7. 144. — ἀστιαθμήτους ἀστέρας, the *Comets*. — περιόδους, *their periods*. — τὰς αἰτίας αὐτῶν, *their causes* or origin. “Quibusdam antiquorum,” says Seneca, Quaest. Nat. 7. 11, “haec placet ratio, cum ex stellis errantibus altera se alteri applicuit, confuso in unum duarum lumine, faciem longioris sideris (i. e. cometae) reddi. Nec hoc tunc tantum evenit, cum stella stellam attigit, sed etiam cum appropinquavit. Intervallum enim, quod inter duas est, illustrata ab utraque, inflammaturque et longum ignem efficit.

6. Comp. 1. 1. 11. Note. — φορητιστής implies one who pursues a subject with great care and minuteness of investigation, and, as is shown by Wieland, (comp. Mitchell's note, *Neg.* 95,) was applied as a sort of nickname to Socrates by Aristophanes. Xenophon rebuts the sarcasm. — Ἀραξαγόρας devoted himself much to speculations concerning the nature and origin of things—particularly of the heavenly bodies.

7. λογισμοίς, understood by many to be used with reference to the *art of calculation*, or arithmetic, is by Schneider in the Index Graecitatis, interpreted to mean *sylogisms* or the *sylogistic art*, chiefly for the reason that if the former were the sense, this topic should have been introduced in connection with the mention of mathematics and geometry. — τὴν μάταιον πραγματείαν. A masculine adjective with a feminine noun; not unusual in Attic writers. Comp. Mt. 436. 2.



9. τοῦ προσέχοντος, etc. The reading adopted by Schneider is τὸν προσεχόντα—ἐαυτοῦ. But the reading in the text is the old one, and is approved by Bornemann, who however prefers αὐτοῦ to ἐαυτοῦ. τοῦ προσέχοντος is absolute with the genitive αὐτοῦ or τινός, which is readily suggested by the sentence. — ἔργον εἶναι, i. e. *it was difficult*.

## CHAPTER VIII.

The statement at the close of the preceding chapter naturally suggests the subject of this. It might be said that Socrates himself afforded an example of the inutility of the art of divination. His demon did not counsel him when he most needed guidance. The design of the author then is to show, that the circumstances connected with the death of Socrates were so ordered as to be favorable to him rather than adverse. He could not have lived much longer in any event; and besides, his trial and execution afforded him an opportunity of displaying high traits of character.

1. πόρῳ τῆς ἡλικίας, *far in life*. He was then seventy years old. As to construction, compare another expression of Xenophon, ἐκάθεινδον μέχρι πόρῳ τῆς ἡμέρας. Hellenica 7. 2. 19. — τήν τε δίκην, *his cause when on trial*. — εἰπών, *having pleaded*.

2. Δήλια. The life of Socrates was prolonged thirty days in consequence of his condemnation having taken place just as the festival, here referred to, commenced. The origin of this festival and the circumstances connected with it which had a bearing on the case of Socrates, are stated in the Phædon of Plato ad init. — τὸν δὲ νόμον, i. e. διὰ δὲ τὸ τὸν νόμον—εἶναι, etc. — θεωρία, i. e. the delegation sent to celebrate this festival, *legatio sacra quotannis solemniiter in insulam Delum missa*. Sturz. — καίτοι τὸν ἔμπροσθεν, sc. χρόνον. — εὐκόλως, *suaviter, jucunde*. Sturz.

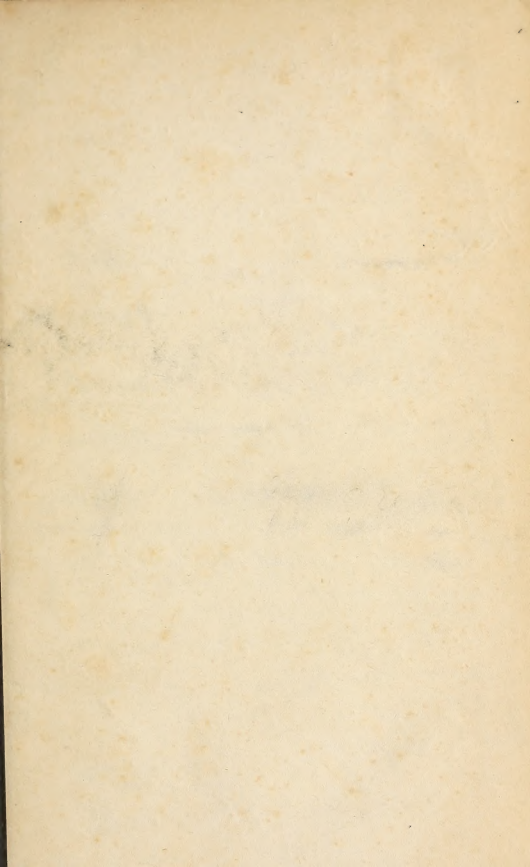
4. ἤκουσα. Xenophon at the time of the condemnation of Socrates was absent in Asia, engaged in the expedition of Cyrus. — γεγραμμένου αὐτὸν τὴν γραφήν. If a verb active is joined with the substantive from the same primitive in the accusative, in order to give an additional definition, the accusative also of the person to which the verb is referred, is added, Mt. 413. Obs. 5.

5. Αὐτὸς δὲ πάλιν εἰπεῖν. Αὐτός refers to Hermogenes, and ἔφη is understood.

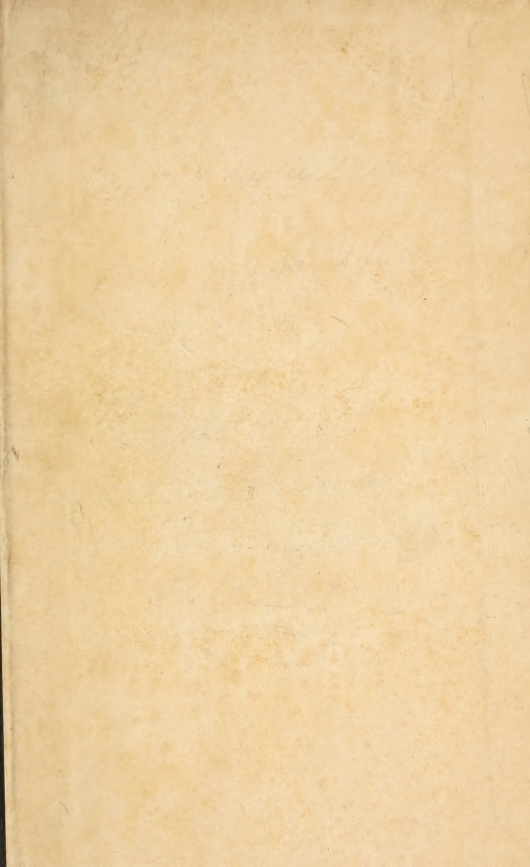
7. Ἄ ἐγὼ μέγχι, etc. Ἄ refers to what has just been stated, that those live most happily who are most conscious of having made advances in moral excellence. — οὕτως ἂν εἶχον πρὸς, etc. *would so judge*, etc.

10. Ὅσῳ δ' ἔγωγε—τῶν ἀδικηθέντων. *Video vero superiorum temporum homines non eandem posteris opinionem de se reliquisse, et qui injuriam fecerunt, et quibus facta fuit injuria.* Leunclavius.

Critics are much perplexed by the marks of interpolation they discover in this chapter. Dindorf regards as supposititious §§ 1—3. Bornemann is strongly inclined to cancel §§ 3—11 to the words ἐμοὶ μὲν δὴ. Schneider doubts the genuineness of several parts as well as the integrity of the text in others. There is indeed a striking similarity between some passages and the Apology of Socrates. Bornemann thinks that the Apology was written before the Memorabilia, so that it is not strange if for the more full exhibition of the character of Socrates at this most trying period of his life, he should introduce large quotations from the previous work. But Schneider decidedly rejects the Apology. The student, however, cannot but find this closing chapter of the Memorabilia deeply interesting. The concluding passage is a fit peroration of such a work, a beautiful summing up of those moral excellencies, which it is the main object of the author throughout to set forth for the admiration of mankind.







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